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CONTENTS

| | PAGE |
|--|---------|
| CHRONICLE | 339-342 |
| TOPICS OF INTEREST | |
| The State and Labor—One Year of a Catholic Daily—Migration and Homing of Animals—The Madonna and Art | 343-351 |
| COMMUNICATIONS | 351 |
| EDITORIALS | |
| Wanted: More Vocations—Catholic Neglect and the Colored Race—Two Bigots Rebuked—How Shall We Choose Our Judges?—Rediscovering American History | 352-354 |
| LITERATURE | |
| The Obverse of Ibsen—After Temptation—Reviews—Books and Authors | 355-359 |
| EDUCATION | |
| More Documents on the School Question | 359-360 |
| SOCIOLOGY | |
| Munson, the War's "Oliver Twist" | 360-361 |
| NOTE AND COMMENT | 361-362 |

Chronicle

England.—The Manchester *Guardian* states that British labor is at peace with the outside world. After the protracted strike which caused such losses to the industry and commerce of the country, the

Labor Conditions miners returned to work, "as far as there is work for them," and the engineering industry devised a scheme of settlement which, the Manchester paper declares, ought finally to avert a stoppage. "Industry," it adds, "can begin to lift its head again. But labor remains at war within itself." Reviewing the state of affairs since the ending of the miners' strike, the great North of England daily states that both Mr. J. H. Thomas and Mr. Abraham, president of the N. U. R., had to face serious opposition when they defended the action of the railwaymen's leaders during the coal stoppage. Mr. Thomas spoke bluntly and warned the railwaymen that they must settle down and help in the establishment of industrial peace. At the same time, Mr. Hodges made a sharp attack on Mr. Noah Ablett, of the South Wales Miners, accusing him and his followers of being largely responsible for the sufferings and failures of the strike. Mr. Hodges showed that there was a strong section which all during the mine troubles

was willing to drop the question of a national pool and concentrate on a wage settlement. But the extremists of the Ablett type prevented them.

While within the ranks of labor itself there are many signs of discord and disunion, there is also friction between the Government and labor. Students of the general labor situation in the world at large, and more specifically of labor conditions in Great Britain, will remember that in 1919 the British Government summoned a national conference of employers and employed, whose unanimous recommendations it undertook to embody in an act of Parliament. But, according to the *Guardian*, not one of these recommendations is on the English statute-book. The Government, moreover, dispatched Mr. George Barnes to Washington with instructions to help in drawing up an international code of labor. Largely at the instigation of Mr. Barnes, a series of six conventions was passed for submission to the legislative bodies of the respective countries. Of these, the most important was a convention for a forty-eight-hour week. At the same time, the British national conference recommended a similar measure. But, adds the *Guardian*, the Government though bound by the action of the conference at home and the action of the one in Washington in which it was officially represented, drew back and the House of Commons has just ratified its withdrawal. It had no excuse, comments the *Guardian*, save that British railwaymen had agreed to the addition of Sunday labor. A similar excuse, it adds, could be made by any country affected by any of the conventions. In concluding, the Lancashire journal caustically asks: "For what purpose, one wonders, does the Government imagine that the Washington Conference passed the conventions?"

Ireland.—On July 18, the conference which till that date seemed even, met a setback through Craig, who left London for Belfast, first issuing this statement which, according to the testimony of the New York *World's* correspondent, was prepared before the conference:

I return home well satisfied with the efforts being made toward peace. Mr. De Valera has broken his silence and cleared the ground by his statement to the press that he proposes to found his claim on recognition of the right to self-determination.

By an overwhelming majority at the recent election the people of Northern Ireland have determined their own Parliament. Mr. De Valera and his colleagues have already admitted the right of such self-determination on the part of Northern Ire-

land by the fact that they themselves stood as candidates and submitted their policy.

Such being the true facts, it now only remains for Mr. De Valera and the British people to come to terms regarding the area outside of that of which I am Prime Minister. The people of Northern Ireland make no claim whatever to determine the terms of settlement which Great Britain shall make with Southern Ireland.

When this is accomplished I can promise cordial co-operation on equal terms with Southern Ireland in any matters affecting our common interest.

Having reached the present stage, I return to Ireland to carry on the practical work of the Government. I feel that our interests are ably represented in the Imperial Parliament and of course our services are available at any moment.

On July 21, a serious obstacle arose between Lloyd George and De Valera. A joint official communique issued shortly after conference read:

Mr. Lloyd George and Mr. De Valera had a further conversation at 11.30 o'clock this morning, lasting about an hour. The basis for a further conference has not yet been found. Mr. De Valera has arranged to return to Ireland tomorrow and to communicate with Mr. Lloyd George again after further discussion with his colleagues.

Referring to the parleys, a member of the Irish group said:

In drafting the announcement both found difficulty in avoiding statements which would create an immediate furor in the other camp. As for us, we have never been overly optimistic regarding the prospects of the present conversations. Now that they have ended, for the present at least, we are really a bit surprised that they continued so long and so amicably.

We are genuinely desirous of peace and have not yet despaired, but the difficulties are such that progress is necessarily slow. I personally believe that definite progress has been made.

At this juncture, the newspapers and reviews began to express their opinions freely. In general the British papers were so kindly disposed towards Sinn Fein that De Valera took occasion to thank them. In America very many journals showed irritation at Craig's action. These remarks of the *New York Nation* are perhaps the most pointed and appropriate of all:

Ugly as is the withdrawal of Sir James Craig, Premier of Ulster, from the Irish peace conference in London, it has its useful side, for it brings out clearly once more that Ulster always is the stumbling block to Irish peace and unity. At her doors infinitely more than at those of South Ireland rests the responsibility for what has happened in that unfortunate country. Her defiant disloyalty in 1913 and 1914, her running in of German rifles in order to combat the Government at Westminster, was passed over because fashion and wealth and the Church of England stood with her. But now it is surely time for the Government to go ahead and to teach Sir James Craig that Ulster shall not be allowed to block the way to a lasting peace. His assertion that Sinn Fein by contesting some of the elections in Ulster for the new Parliament has thereby committed itself to a separate Ulster is a little too thin. But for Sinn Fein it is certainly a great gain to have Ulster so clearly in the wrong, while President De Valera is on the spot ready to negotiate and to lay his cards on the table. The skies are still bright and the hopes of millions of Irish and Americans are still high that a workable settlement can now be achieved.

On July 22, De Valera left London for Dublin. To those gathered at the depot he said: "I am perfectly

certain our cause will win in the end. It may take some time to accomplish the work, but success certainly will come." To newspaper men he spoke as follows:

Naturally, I am not in a position to discuss what has taken place in Downing Street at this moment. With my colleagues I am going to our people in Ireland for a quiet discussion, but I can say that, although the immediate future is uncertain, we have perfect confidence in the ultimate success of our cause. What has been done so far is, at any rate, not unhelpful.

Coincident with this came more outspoken opinions of many of the newspapers of Ireland and England. The *Belfast News Letter* declares:

We are convinced that until the Government presents a definite, final decision, that admits of no haggling, to the Sinn Fein leaders, they will continue to persist in demanding the impossible, even with threats, as already are being indulged in, over the possibility of the negotiations being broken off.

They cannot be blamed for this unyielding attitude, for the fault for this lies in the Government's own indetermined, feeble action.

The *Northern Whig* feels that if De Valera elects to proceed with the struggle, the Loyalists will be the less disappointed:

Because they have never surrendered to the glamour of illusions born of persistent misreading of the facts. The rejection of a firm offer, while opening up a great vista of strifes revolting to every human instinct, would at least dam the flood of sentimentality and platitude with which we have been drenched.

Of course the aforesaid paper scents persecution for the loyal subjects of the North. *Freeman's Journal* of Dublin is thankful for the conference since "there can be no return to the monstrous, unholy conditions to which Ireland had been subjected, before the truce, by the English Government."

Both the *London Chronicle* and *Times* have continued their favorable remarks, evidently in the hope of placating even the Tories.

Persia.—The reliable *Osservatore Romano*, whose reports are confirmed by *La Croix*, of Paris, states that for some time a cruel persecution has been directed against

Christian religion in the Persian Empire. It is so severe as to be in the nature of a "holy war" on the

part of the Mohammedan fanatical party against Catholics, Protestants and schismatics like. In some sections of the country, especially in the city districts and in the mountains around Ourmiah and Salmas Koi there were many Christian communities, some of them flourishing. In Ourmiah alone, there were five Christian printing establishments, one operated by Catholics, another by an American Protestant society, a third by the Anglicans, one by Orthodox (Greeks) and the fifth by the Nestorians. They published many religious books in French, English, Russian, Persian, Armenian and Chaldean. All these establishments are now in ruins. The Catholic libraries, according to the correspondent of the *Osservatore Romano*, were full of old Assyro-Chaldean manuscripts and of rare books. This splendid collection was mainly

the work of the famous Lazarist missionary, Father Paul Bedjan. Thanks to Mussulman fanaticism and through hatred of the Christian religion, these treasures, the result of years of research and labor were destroyed. In their hatred, the fanatics who organized this "holy war," plundered and completely destroyed the houses of worship and the churches of their hated Christian rivals. Human life even was not spared. The foremost victims of the fanatical outbreak were Catholic, missionaries and Bishops. The Apostolic Delegate, Mgr. Son-tag, was hunted down and finally shot. The Archbishop of Ourmiah, Mgr. Thomas Ando, met a similar fate. Several missionaries and members of the Assyro-Chaldean clergy were cruelly tortured, stabbed to death or shot. The Rev. Father Petrus, of Barbarouch, was burnt alive, Father Mouchi, of Attala Koundi was hacked to pieces. Christian women were carried off into captivity to meet a worse fate than death.

Russia.—On June 26, *Pravda*, of Moscow, announced that "famine is raging among a population numbering about 25,000,000." On July 16, the Berlin *Vossische Zeitung* reported "from reliable Rus-

The Famine sian sources" that over 20,000,000 people "are on the verge of starvation in drought stricken sections of Russia." On July 21 this sad news was confirmed by A. J. Sack, director of the Russian information bureau in the United States. The famine territory embraces the provinces of Ufa, Tzaritzn; Saratok, Samara, Senbursk, Viatka, Perm, Kazan and the Northern Caucasus.

The situation is made more catastrophical by the fact that, due to the destruction of transport and the shrinkage in area under agricultural cultivation, the other regions of Russia are unable to help those affected by the famine. The official Bolshevist *Izvestia* of Moscow, No. 113, 1921, reports that, according to figures gathered by the Central Statistical Department, the total area cultivated in 1920 was 61,000,000 dessiatines. Before the revolution, however, the total area cultivated was over 90,000,000 dessiatines, about 270,000,000 acres. The shrinkage in cultivation thus amounts to more than thirty per cent.

Before the war the crop yield amounted to about four and one-half billion poods, a pood equaling approximately thirty-six pounds. Under average harvest conditions there should be obtained from the curtailed area 2,940,000,000 poods of grain, actually, however, as a result of the crop failure 2,199,000,000 poods were gathered, so that the shortage, as compared with an average harvest, amounts to 775,000,000 poods. The curtailment of the cultivated area and the shortage of the grain crops have gone so far as to leave no bread even for the peasant population.

Refugees who have been living on bark, grass and moss are wandering aimlessly in every direction. Wells are dry, foliage is withered and cattle are being slaughtered to provide food. Gorky recently made an appeal for food in the name of the dead Russian authors and Tikhon, Patriarch of Moscow, sent this frantic message to the Archbishops of York and Canterbury.

Fearful famine in Russia. Greatest part must die of hunger.

In those regions which ordinarily produce most breadstuffs, all grain now annihilated by drought. Epidemics following in wake of famine. Immediate help large scale imperative. Populace deserting fields and houses and running eastward, crying "Bread!" Send immediately bread and medicines.

Bolshevists and anti-Bolshevist elements have united to fight the famine. On July 20 Maxim Gorky and other prominent publicists met Government officials at the

An Appeal to Hoover for Help

headquarters of the Moscow Soviet to initiate relief measures. N. M. Kishkin, Soviet Minister of Public Welfare, and Leo Kameneff, President of the Moscow Soviet, guaranteed freedom of work and independence in the distribution of funds. The Soviet Government is sending Gorky to London and Washington for help and he has already appealed to Mr. Hoover, the head of the American Relief Administration to aid the starving and sick men, women and children of Soviet Russia. Mr. Hoover telegraphed in answer that he would send help provided that:

The Moscow Soviet authorities should give a direct statement to the Relief Administration representatives in Riga (a) that there is need of our assistance; (b) that American representatives of the Relief Administration shall be given full liberty to come and go and move about Russia; (c) that these members shall be allowed to organize the necessary local committees and local assistance free from Governmental interference; (d) that they shall be given free transportation of imported supplies with priority over other traffics, that the authorities shall assign necessary buildings and equipment and fuel free of charge; (e) that in addition to the imported food, clothing and medicines the children and the sick must be given the same rations of such local supplies as are given to the rest of the population; (f) that the Relief Administration must have the assurance of non-interference of the Government with the liberty of all its members.

On its side the Relief Administration is prepared as usual to make a free and frank undertaking, first, that it will within its resources supply all children and invalids alike without regard to race, creed or social status; second, that its representatives and assistants in Russia will engage in no political activities.

Recent advices from Petrograd and Moscow give the following famine prices for food and other commodities in Russia:

A pound of bread, 4,500 rubles (the normal pre-war value of the ruble was about 50 cents); a pound of butter, 20,000 rubles; a pound of sugar, 20,000 rubles; a pound of potatoes, 2,000 rubles; three-fourths of a liter of milk (about 1¼ pints), 2,500 rubles; ten eggs, 13,000 to 15,000 rubles; a second-hand suit of clothes, 260,000 to 300,000 rubles; a new suit, 500,000 to 1,000,000 rubles, and a pair of shoes, 300,000 rubles.

Spain.—On Pentecost Monday, May 19, 1921, Inigo de Loyola, better known as St. Ignatius of Loyola, fell grievously wounded while defending the fortress of

The Loyola Celebrations

Pampeluna against the French army commanded by André de Foix. Catholic Spain celebrated with unusual festivities the quadricentenary of this glorious fall which, while robbing her knighthood of the services of a great soldier, won them for Christ and His Church.

Paul Dudon graphically describes in the *Etudes* the main features of the joyous festivities which took place at Loyola in honor of the hero of Pampeluna and the founder of the Society of Jesus. In these celebrations King Alfonso was officially represented by the Count de Luna. To the old castle, cradle of the race of the Loyolas, and in which the Soldier-Saint was born, thousands came to offer their homage. A provincial deputation from the Saint's native Guipuzcoa, delegates from the sister provinces of Alava, Biscaya, and Navarre, the *ayuntamientos* of Saint-Sebastian, Azcoytia, and Azpeitia, came to kneel and pray at his shrine. The Bishop of the diocese, Mgr. Eijo as well as the Bishop of Ciudad Real, Mgr. Irastorza; his Eminence, Cardinal Benlloch, Archbishop of Burgos; his Eminence, Cardinal Almaraz, Primate of Spain, came in person with many of their clergy to venerate Ignatius the patriot, the Saint and the great master of the spiritual life. The sons of St. Ignatius came in great numbers from Portugal, France and Italy to kneel in the *Santa Casa* from which, in the very year 1521 in which Luther formally raised the standard of revolt, Ignatius of Loyola went forth to lead the fight against him.

Father Dudon describes at length and in magnificent terms the solemnities of these truly national festivities. The Spanish and Basque press gave stirring accounts of the memorable days of May 15, 16, 17, more especially such papers as the *Pueblo Vasco*, *Euzcadi*, and *La Gaceta del Norte*.

If to outsiders, the liturgical services, the lectures, the sermons and the musical entertainments might have appeared somewhat long, not so to the Basques, Navarrese and Spaniards from every part of the peninsula who came to Loyola. They never seemed wearied. Three of Spain's most illustrious orators, Fathers Hernandez, Torres, and Jambrina preached the panegyric of the Saint; two poet priests, Fathers Estefania and Olmedo sang his praises in lyrics of the highest order; two eminent historians, known throughout every Spanish-speaking country, Fathers Ospina and Astrain, sketched the life work of the soldier of Spain and of the Cross. Two features of the festivities struck every beholder. The gathering was a splendid manifestation of the genuine democracy of the Spanish people. The representative of the King, Cardinals and Bishops, deputies of the Cortes nobles and plebeians, officers and soldiers of the army and navy, priests, nuns and Brothers, knelt side by side at the *Santa Casa*. For the moment it became the shrine of the people's faith. That faith of the Spanish people was here made manifest. There was no doubting its sincerity and simplicity, its childlike trust, its nobility. For them, the person, the ideals and the spirit of their countrymen were realities. The outside world, with few exceptions, did not pay much attention to the Loyola celebrations. But keen observers noted that they were an important fact in the life of modern Spain. They contradicted the oft-repeated rumor that the faith of the

Spanish people was slowly undergoing an eclipse. They proved the contrary. For the festivities this year far surpassed anything ever seen in the "Loyola country" before. The reader of the long and picturesque account of the festivities as described by Father Dudon, on summarizing his impressions, can do no better than to state that they were the loving homage of a great Catholic people to heroism and sanctity.

Associated Press dispatches reported severe fighting in the Melilla zone of Morocco between Moorish tribesmen and Spanish troops on July 22. After a Cabinet

The Fighting in Morocco

meeting, presided over by King Alfonso on July 23, the following official communique was issued:

Rebellious Moors reattacked our positions at Anual with great violence. Their numbers were so great and they were so well armed that we were obliged to evacuate the position and several others we recently captured. We withdrew to Darsdrius. The retreat was most disastrous. We had many casualties and two Spanish Colonels were killed. There is no news from Melilla of General Silvestre, giving rise to the fear that he was killed. Two thousand troops have been urgently dispatched from Ceuta to Melilla. Reinforcements will be sent from other parts of the country to replace troops sent from Melilla and Ceuta.

A Reuter dispatch from Madrid to Paris contained the information that the Spanish Cabinet had decided to send several warships to Morocco and to order more troops from Madrid to Melilla.

During the past twenty months Morocco has been the scene of fighting between Spanish troops assisted by native auxiliary forces and the Morocco tribesmen. The presence of Spanish forces in northern Morocco is due to a protest made to the Algerias Conference in 1911.

Spain's Protectorate in Morocco

For this Conference had practically made all Morocco a French protectorate. A treaty was signed at Madrid on November 27, 1912, by France and Spain, acknowledging the right of Spain to exercise a protectorate along the northern Moroccan coast, from the Atlantic east to the frontier of Algeria. The Spanish zone was to be administered by a Spanish High Commissioner and was on an average fifty miles broad. France secured a zone south of the Spanish zone. In January 1920 it was decided in Paris and in Madrid to make military demonstrations in both the Spanish and French zones, and ultimately to introduce civil government. Both France and Spain counted on gaining the support of the most intelligent tribesmen in furthering their plans. By September 1920 the French Commander reported to the French High Commissioner that the French zone had been practically pacified. Similar success attended the Spanish expedition under General Silvestre. By the end of 1920 comparative quiet reigned in both zones. The recent outbreak marks the latest chapter in the Spanish occupation of Morocco.

The State and Labor

JOHN A. RYAN, D.D.

ONE of the most frequent objections uttered in America against State activity on behalf of labor is that it is class legislation. This is one of the shallowest objections that could be made against any form of governmental intervention. For it ignores one of the most palpable realities of our social life. Our population is divided into economic classes having various interests. These economic interests are among the most important and vital things in the lives of the members of each class. If the State is to deal intelligently and helpfully with its citizens, it cannot ignore this division into social classes and these varying class interests. If it is to promote the welfare of all the people, it must consider and make provision for the specific ends of each group. Should it confine its action to those laws which effect all groups in the same way and to the same degree, it would enact very little legislation of any practical value. Yet this is the illogical and impossible ideal which is cherished, whether they realize it or not, by those persons who superficially denounce class legislation.

Totally different is the viewpoint and the doctrine of Catholic social and political philosophy. The traditional Catholic attitude is restated in considerable detail by Pope Leo XIII in the Encyclical on the "Condition of Labor." First he lays down the general principle cited in a former article of this series: "Whenever the general interest or any particular class suffers, or is threatened with mischief which can in no other way be met or prevented, it is the duty of the public authority to intervene." Having laid down the general proposition, he goes on to apply it to the particular needs of the working class. The State, he says, should intervene to deal with strikes; to prevent the relaxation of family life in the laboring population; to enable the workers to practise religion; to protect their morals in workshops and factories; to prevent employers from laying upon them burdens which are unjust; to prevent injury to their health through excessive labor or through work unsuited to sex or age; to prohibit an excessively long working day, and to prevent the exploitation of children in industry. In the general principle enunciated above, the Pope explicitly declares that the State should endeavor to protect the interests not only of the community as a whole, but of particular classes. In his statement of details, he declares:

The poor and helpless have a claim to special consideration. The richer populations have many ways of protecting themselves, and stand less in need of help from the State; those who are badly off have no resources of their own to fall back upon, and must chiefly rely upon the assistance of the State. And it is for this reason that wage-earners, who are, undoubtedly, among the weak and necessitous, should be specially cared for and protected by the commonwealth.

In the foregoing statements, Pope Leo not only ex-

presses the traditional Catholic doctrine, but shows a larger acquaintance with reality and a more logical conception of the province of the State than do most of the American objectors to class legislation. Since the State is obliged to promote the welfare of all individuals and classes, it should obviously enact such laws as will best attain that end for every class. To reject such action because it involves class legislation is to take a position that is merely *doctrinaire*, with no vital relation to human needs and realities.

Yet the American tradition leads men to take this illogical position. When our Government was established the philosophy of individualism was in the ascendant. In the simple conditions of American economic life at the end of the eighteenth century it was assumed that if the Government refrained from interfering with industry or industrial relations, the members of every economic class would be abundantly able to protect their own interests. The opposition to State intervention which arose out of these conditions was increased by the fact that for two or three centuries previously there had been too much regulation of industry by many of the Governments of Europe.

Certain phrases in the Federal Constitution and in the Constitutions of most of our States have been generally interpreted as creating a constitutional right to freedom of contract, and a constitutional prohibition of class legislation. As a consequence, "American labor legislation is easiest explained and best understood as a collection of exceptions to these two principles." (Adams & Sumner, "Labor Problems," p. 464.) Every important American law for the protection of labor has had to run the gauntlet of the courts. Every such enactment has been challenged as contrary to the constitutional provisions concerning freedom of contract and class legislation. Nor is this all. The English common law of conspiracy has been, in the main, interpreted by the courts in such a way as to restrict many of the reasonable efforts of the wage-earners to defend and promote their interests. In a word, the labor legislation that has been enacted was compelled to overcome the handicap of unfavorable constitutional presumptions, while the common-law provisions affecting labor have been invariably hostile.

A particular obstacle to labor legislation in the United States is found in the limitations imposed by the Constitution on the Federal Government. Our national legislature can enact laws on those subjects only that are specifically mentioned in the Constitution of the United States. Now, this document makes no mention of industrial relations as an appropriate subject for Federal legislation. Hence Congress cannot make laws directly regulating the hours of labor, payment of wages, the age at which children are permitted to work, or any other employment condition. Whatever it has done in this field

has been accomplished indirectly through the regulation of the interstate commerce and its power of taxation.

Were Catholic social principles substituted for the social philosophy, presumptions and limitations which are inherent in our Federal and State Constitutions and in our political traditions, our law-making bodies would be free to enact, and would be justified in enacting, a program of labor legislation on the following subjects: Maximum hours of labor per day for all classes of workers; a minimum age of employment for children; social insurance against accidents, sickness, unemployment and old age; a minimum wage adequate to a decent family livelihood, and effective provisions for the prevention and adjustment of industrial disputes.

All these matters are within the legitimate competence of the State. To the extent that they cannot be satisfactorily adjusted by private effort, they ought to be regulated by public authority. Adequate legislation regarding them would, in the main, be merely protection of the natural rights of the laborer. And this is one of the primary functions of the State.

It is to be observed that State action in all these fields should be confined to the determination of reasonable maximum or minimum limits. Below or above these limits ample scope would remain for individual freedom and individual contract. For example, the State should fix maximum hours of labor, but not prohibit employer and employe from agreeing to maintain a shorter work day. Then, too, while the State ought to enact minimum-wage laws, it should not forbid higher wage rates which might be arranged by mutual agreement between the parties affected. The underlying theory is that there are certain minimum reasonable standards of welfare which the State is obliged to protect whenever these standards cannot be adequately maintained by private effort.

Indeed, it would be better if the welfare of the wage-earners in all these respects could be safeguarded through their own actions and through agreements with the employers. It is always better that men should do things for themselves than that the State should do things for them. But the State must deal with conditions as they are. To deny that the State has the right and the duty of protecting and promoting the welfare of the wage-earners in the matter of employment conditions and wages through adequate legislation is to assert in effect that the working classes constitute an exception to the general principle that the State should promote the welfare of every class of the community. "Among the many and grave duties of rulers," says Pope Leo, "who would do their best for the people, the first and chief is to act with strict justice—with that justice which is called in the schools *distributive*—towards each and every class." When a considerable proportion of the wage-earning class is compelled by economic forces, operating through the institution of free contract, to endure inhuman conditions of life and labor, the State neglects its duties of distribu-

tive justice if it fails to enact whatever legislation is necessary to safeguard the workers' rights to a decent livelihood, to security of employment, and to adequate provision for all the normal contingencies of life.

One Year of a Catholic Daily

A. J. BECK

"IF Dubuque can support a Catholic daily newspaper," observed an editor, "then the Catholics of larger cities like Chicago, New York, and so on, should be able to do likewise." That conclusion is erroneous. True, Dubuque is one of our best centers of Catholicism. It ranks foremost in education, and has as many students in its Catholic high schools and colleges as cities ten times its size. Though Dubuque supplied the inspiration and the capital for the *Daily American Tribune*, this enterprise is based on wider support than that of this picturesque city. More than ninety-five per cent of its circulation is outside the city. The *Tribune* is built on the enthusiasm of friends of a Catholic daily paper in a dozen states from Ohio and Michigan to the Dakotas and Nebraska.

The enterprise is anything but a mushroom growth. The ground was tilled by more than ten years of patient, persistent propaganda through news items, editorials, and the departments of the weekly *Tribune* for the home, young folk and children. With the example of their co-religionists in Holland, Germany, Austria and France constantly before their eyes, and roused by ceaseless exposition of the ravages of the sensation-mongering, irreligious press, the readers became so convinced of the necessity of a Catholic daily paper that when a list of prospective subscribers was opened several thousand sent in their pledges without personal solicitation. Other thousands were solicited by the one traveling agent engaged by the *Tribune* and by friends among the clergy. Encouraging words from the Apostolic Delegate, Msgr. John Bonzano, and several archbishops greatly facilitated the work. The semi-weekly was launched in 1915 with 1,800 pledges, tri-weekly editions were begun in February, 1919, with 4,000 promises of subscription, and the list grew to 10,000 by July 1, 1920 when the daily appeared. Four thousand of these had not taken the trouble to send in their pledge, but a majority had been won for the project. In place of the tri-weekly the daily was sent to them, and comparatively few failed to renew their subscription. In addition 4,000 new subscribers have been enlisted during the first year, making the total list 14,000.

While the gain might have been much greater, this is a handsome increase indicative of solid growth, for the readers do not take the paper to secure a premium, nor has the management employed sensational soliciting methods which leave no permanent results. Considering the abnormal economic conditions, one might say without exaggeration that the new paper did well, for it not

only weathered the storms of its first year on the sea of daily journalism, but made progress.

Careful comparisons have shown that the *Tribune* carries as much State and national and international secular news as the average metropolitan journal. Moreover, a large number of readers report that they find many items of a Catholic, industrial and economic character not furnished by other dailies. Careful selections are made from the efficient news service of the National Catholic Welfare Council. Special correspondents in leading centers of this country and Europe supply items not covered by the regular telegraph news service. In addition, the editors adapt news from French-Canadian Catholic and from German dailies, while a collaborator supplies gleanings from the Spanish press. The management has been fortunate in securing the services of a very competent mail clerk who has at his finger-tips the post-offices and train schedules of half a dozen States, and within twenty hours the *Tribune* is delivered to subscribers in Ohio, Missouri, Kansas and the Dakotas. Editions are run off at 10.30 a. m. and 2.30 p. m. each day to catch trains. By adding local sections for Catholic centers, a daily with such a mail service, which may be made more rapid by United States aerial mail routes, could increase its circulation considerably.

Daily editions of the *Tribune* were launched when prices of print paper and labor had reached the highest point in many years. With the gradual return of normal conditions, especially in the news-print paper market, the new venture should, unless some special misfortune befalls it, prove permanent. The running expenses do not approach the many hundreds of thousands of dollars needed for a daily of general circulation. However, gradually new features will be needed, the special correspondence service will be developed, and more forces added to the personnel now overworked. The subscription price, eight dollars, which compares favorably with that of secular dailies of general circulation, was determined by the comparatively small advertising revenue.

Those who dreamt of Catholic dailies on a metropolitan scale have been disappointed. Yet, while the big daily will remain a dream until some wealthy Catholics risk their fortunes in the cause of clean journalism, there has been realized the plan for a modest but vigorous daily outlined six years ago by the writer in *AMERICA* (May 8, 1915).

A newspaper wag has said that the only editor who will not be criticized is one in a coffin. Some critics contend that a Catholic daily should eschew all mention of crime and untoward happenings. Others find the *Tribune* too militantly Catholic. The management feels that the *Tribune* is primarily intended for, and dependent on, Catholics. In dealing with news of crime it strives to present the facts in cases attracting general attention; and it avoids the details that allure and teach imitation. Political questions are discussed from a non-partisan viewpoint. However, in elections, those candidates who

seem best fitted are given support for the simple reason that the reader, as a good citizen of the Republic, is expected to vote for somebody.

This red-blooded policy has won the *Tribune* many friends, especially among the educated laity and the clergy, who make allowance for the shortcomings of a pioneer venture, and, by constructive criticism and effort, help to develop a strong Catholic daily. This spirit finds expression in "The Readers' Exchange," and particularly on "The Young People's Page." Under the guidance of Charles Nennig, a large number of young men and young women discuss problems of daily life, instruct and encourage each other in the practise of their religion, and interest a rapidly growing circle of young citizens in wholesome literature. All act on the slogan given out by the editor-in-chief, Nicholas E. Gonner, that this is "a humble beginning," which suffers growing pains and will have to pass through a missionary period of several years before it is fully established. If this is accomplished, others will be encouraged to launch units of the chain of Catholic dailies in the English language, which the Church must have if its influence is to be properly felt in American public life. Failure of even this humble beginning would give the whole movement a setback. Arthur Preuss sees in the suspension of the *American Daily Standard* of Chicago, on March 17, after only three months of publication, an evil omen for the *Tribune*. Mr. Gonner replies that the Catholic Press Month (March) under the auspices of the Hierarchy brought "some practical encouragement," that "our health is fairly good," and that it is not fair to put our daily in the same class with a journal which tried to cater to numerous Protestant sects.

The principal reason assigned for the suspension of the *Standard* is the indifference of a large city to clean journalism. The *Standard* was a modest-looking journal, displaying virtually all the national and international news found in the average metropolitan daily, respectable local stories, and church news. Crime was given short shrift. Its editorial page was permeated with a strongly sectarian or Sunday-school spirit; and its editor has attributed his failure in part to the opposition of Catholics. However, while Catholics were offended at times by his journal, they have put up with many more slurs on the part of the sensation-mongering and irreligious dailies. The editor admits that the apathy of the Protestant ministers was one of the main causes of failure.

It is argued that the Catholic clergy is not indifferent to clean journalism and that, if the ecclesiastical authorities in a city with a large Catholic population would pledge their moral support to a Catholic daily, it would be assured of success. On the other hand, we are told that a new daily would rouse the opposition of all the other journals, some of which are now considered friendly and serviceable to the Church. The Ordinary would be held responsible for statements on delicate questions, and for any slips on moral questions. It

would be no small task to select a personnel experienced and well-trained in all the details of newspaper technique as well as thoroughly versed in Catholic principles. Finally, there is the fear that failure of the project would spell a loss in moral prestige as well as a large financial deficit.

This fear of failure would seem to imply the admission that the taste of a large section of the Catholic public has been lowered by the sensational press. By way of illustration one might cite an incident in a city whose population is more than fifty per cent Catholic. One daily published in detail the proceedings of a salacious trial, while the other contented itself with a more general report. The former gained immediately several hundred subscribers, while the cleaner daily lost patronage. If our Catholics in general preferred clean newspapers, would not our only Catholic daily's circulation be several times 14,000? Some may reply that the *Tribune* has mostly a mail edition. The *American Daily Standard* was on the streets of Chicago shortly after leaving the press, and still it failed to satisfy the general public. Besides the hunger for the sensational and suggestive, there is a drift in our ruling press toward the morbid, bizarre, and freakish. The *Tribune* loses an average of one hour a day on its leased-wire service through reports *ad nauseam* of divorce scandals, murders, prize-fights, and so on.

A Catholic daily, while adapting itself to the times as far as sound morality permits, must blaze a new trail by devoting more space to questions concerning the general welfare of the people and by promoting interest in our republican institutions from the non-partisan viewpoint. But this means swimming against the stream; and this will prove fatal unless the swimmer has much reserve strength.

Still there are reasons for believing that the very

novelty and daring of the venture would spell success. There is a latent and growing demand for a radically different press, for journals that avoid the extremes of political partisanship, that do not cater to "interests" fleecing the public, that carry the worth-while news without tiresome repetitions, that distinguish between interesting social and family news and mere village gossip. A certain class of people in town and country prefer the news in concise form, as is shown by bundles of letters to the *Daily American Tribune*. The business man cannot waste time on lengthy accounts. An unofficial, independent, clean, progressive daily would soon enlist the support of a large number of the clergy. In Europe the successful Catholic daily press is for the most part conducted by the laity with the aid of some priests. With the development of aviation a Catholic daily in a large city could cover much surrounding territory on the day of publication, and in this vast area the demand for a journal of general news value ought to be sufficient to assure success. However, unless the ground were prepared for such a journal through a weekly or semi-weekly, it would require a large amount of capital.

Less hazardous and costly would be the plan mapped out by Albert P. Schimberg in *AMERICA* (June 4), for a chain of Christian dailies in smaller cities. In a community with only one daily and a considerable number of Catholics, two or three educated young men with a joint capital of \$20,000 or \$30,000 and ordinary business enterprise and sense of devotion to Church and country, should be able to turn the trick. As other dailies in neighboring cities were acquired or established they could combine for the development of news and feature services and thereby save expenses, improve their value, and make the establishment of Christian journals in larger centers of population more feasible and certain of success.

Migration and Homing of Animals

RICHARD A. MUTTKOWSKI, PH.D.

SCIENTIFIC progress is measured by the replacement of pure speculation by experimental hypothesis, of hypothesis by theory, of theory by established fact. From a general viewpoint the progress of zoology has been enormous during the past century. Yet it is well to pause from time to time to realize that there are fields where the wildest speculation has equal chance with experimental theory. Such a field is that of animal movements, particularly movements covering long distances and designated as migrations and homing. A theory which in any other field of science would stigmatize an investigator as a wild dreamer may gain credence and adherents when it pertains to animal migrations for the simple reason that it is nearly incapable of disproof. At the present time we are no nearer to a solution than a century ago. Of course, it is known

definitely that the Aristotelian assumption that swallows go into the ocean during the winter months is untrue; the simple experiment, not performed until 1773 by Spallanzani, by the way, of drowning swallows, after two minutes submersion, disproved the statement. But Aristotle at least saw or thought he saw swallows go into the ocean, while so many later hypotheses have not even the basis of observation, no matter how faulty, but are wild hazards or guesses from the point of vantage of the office chair.

The subject is complex and has been studied intensively by hundreds of scientists and naturalists in all countries of the world. As we are dealing with a series of diverse phenomena it is necessary to distinguish between terms. Homing applies to individuals of a species and signifies that an individual returns to its nest or

home from considerable distances and over strange country. Homing may be of frequent, even daily occurrence. Migration in the restricted sense, applies to an entire species, the individuals traveling generally in groups, and not more than twice a year over relatively long distances, between fairly definite points and over fairly definite routes. One should also distinguish between annual and periodic, occasional or spasmodic, migrations. The first recurs at stated times, usually spring and autumn, each year, with definite goals as object. The periodic migration may occur at any time of the year, regardless of season, without apparent cause, and without definite goal. In addition, it generally is an irregular, not an annual phenomenon; a species may migrate in enormous numbers one year and not again for many years afterward. True or annual migration thus defined constitutes a progression between two definite points, in other words, an exchange of homes twice a year.

Homing has been observed in a variety of animals, among them ants, bees, wasps, and other nest-building insects, birds, especially carrier pigeons, cats, dogs, and many other animals. Mazes and labyrinths for ants, and the release of carrier pigeons are familiar means of study. The release of carrier pigeons hundreds, and even more than a thousand, miles from their homes is a sport that pigeon fanciers have practised for centuries. Indeed, this sport has had its practical application in hundreds of wars, particularly in the recent World War. But beyond the mere recording of the facts no satisfactory explanation has as yet been offered *how* the pigeon manages to reach home over a totally strange country. For the insects the studies of Fabre and the Peckhams, on bees, wasps, and ants indicate that these find their way to their homes or nests by a visual or tactile memory. As for dogs and cats, the stories of their travels are well-nigh unbelievable. Yet many are too thoroughly authenticated to permit a denial of the ability of these household pets to find their way back over hundreds of miles.

The spasmodic migrations of many insects such as army worms, dragonflies, grasshoppers and locusts have no direct scientific interest beyond the fact of their occurrence. They are probably due to scarcity of food. The Scriptures and hundreds of other books contain vivid accounts of the enormous numbers in such a flight, the duration of the passage, the frightful rapacity of the swarms when they settle down to feed, and the devastation and ruin left behind.

More interest attaches to the regular annual migration of various animals, as birds, the milk-weed butterfly, the bison, wolves, the eel, the salmon, and others. All of us have read of the vast herds of bison that migrated over the great plains seventy years ago. Man has wiped them out. In general, he has interfered with the migrations of all terrestrial animals. Only the air and water have escaped his complete control. Hence the salmon

may still migrate upstream to spawn and die, while the eel moves downstream into the depths of the ocean to spawn at 2,000 feet, where no ray of light can ever penetrate. There the young eels grow and move in their own phosphorescence for several months, then migrate to fresh water and swim upstream.

But most of all we have studied the birds. The regularity of their migrations, especially the nuptial migration of springtime, has interested thousands of observers. All the various phases, such as the routes and distances traveled, the speed, time, and height of flight have all been described. It is a rich and pleasant field of study, and one of the first instances of nearly worldwide cooperation in scientific research. In Europe the migration routes have been shown to proceed east and west, in America north and south. Along the Atlantic and Pacific the birds follow the coast line; in the Mississippi Valley they fly down the plains to the gulf, there to divide their route, the one course leading across the gulf to Central and South America, the other leading westward along the gulf to the Mexican plateau and then southward. Or take the unique case of the golden plover which breeds in the Arctics. This species travels into Labrador where it fattens on crowberries. After a thorough rest it proceeds over Nova Scotia in a single flight across the Atlantic to the Lesser Antilles. Still later the birds fly across the Caribbean to Brazil, then to the pampas of Argentina and Patagonia. Curious to say, on their return flight in the spring they follow a different route, returning by way of the pampas of South America and the Great Plains of North America, 3,000 miles to the west of the autumn route. The distance covered in this extraordinary migration totals over 18,000 miles.

Some birds fly by day, others at night, depending on the timidity or the boldness of the species. In general, birds fly lower at night, and if the sky is clouded, they fly beneath the clouds. But whether by day or night, birds rarely fly at a level higher than 1,500 feet. Yet here we are baffled by the many reports of birds flying through the storms and thick fogs of the North Sea; and flying in the right direction, as proved by checking with the compass. Not all birds migrate great distances. Robins, juncos, waxwings, and many others, migrate only a few hundred miles and form the winter residents in temperate regions; while most of our summer residents go to the tropics for the winter. Others fly enormous distances in few laps. Some of these laps exceed 1,800 miles. The speed of flight on such laps has been estimated at about 40 miles per hour for water birds, 80 miles for swallows, and even 200 miles per hour for the golden plover. For comparison it may be noted that the carrier pigeon has averaged 75 miles per hour over distances of 500 to 1,000 miles. So much as to the facts of migration.

When we come to the "How?" and "Why?" of migration, we are at once involved in a maze of theories and conjectures. How do birds find their way over un-

traveled areas? Why do they migrate at all? Following Claparède, the various theories of the "How" of migration may be placed in the following nine categories:

1. Magnetic Sense (Viguiier-Caustier); 2. Atmospheric Currents, etc. (Toussenel, Ziegler); Sense of Atmosphere (Cyon); 3. Direction of Sun, of Light (Romanes, Lubbock, Wasmann); 4. Special Force (Fabre); Attraction of Purely Reflex Origin (Netter, Bethe); Tropism (Loeb); 5. Registration of Detours (Darwin, Morgan, Reynaud, Bonnier); 6. Topographical Memory (Wallace, Romanes, Lubbock, Forel, Fabre, Wasmann, Jung, Bouvier, Marchal, Marchand, Butteler-Reepen, Peckham, etc.); 7. Direct Perception of Goal (Hatchet-Souplet, Duchatel); Telepathy (Duchatel); 8. Complex Phenomena Resting upon Intelligence (Cyon); 9. Hereditary Topographical Memory (Kingsley, Parker, Newton).

Of these the first offers the difficulty that electrical disturbances do not interfere with migrations, the second that birds are known to keep the same flight levels regardless of strong or light winds. A "sense of the atmosphere" located in the nostrils is purely theoretical; experiments of plugging the nostrils with wax did not interfere with the homing of the birds. Light and direction of the sun are equally inadmissible, since many birds fly at night, in storms and thick fogs. Nor is there the slightest evidence of a special force or of tropisms. As for the fifth theory, in which the automatic recording of the route is assumed, the difficulty is offered that birds do not return over the same route. There are also the storms and fogs already noted and flight over large bodies of water that would offer no topographical features for recording. The topographical-memory hypothesis has the greatest number of supporters. But it is a noteworthy fact that most of these adherents are entomologists who base their hypotheses on results obtained from the study of homing insects. I have pointed out that homing and migration are two different phenomena. It is possible that the homing instinct is included in the migration instinct, but hardly the reverse. As shown later, experiments prove that migrants may return to their homes, temporary as these may be; provided their release does not occur during their normal migration period. On the other hand, most of the homing species are not regular migrants.

The seventh theory, namely, the direct perception of the goal, is a pure guess. A bird would have to fly to a height of 2,430 feet to perceive a goal only 65 miles distant; to perceive a goal 500 miles distant it would have to rise to a height of 27.3 miles. As previously noted, birds travel at a definite level, and this level is rarely higher than 1,500 feet. Telepathy also offers no real basis. The locality sense is known to be highly developed in some men, and these are reported to find their way in thick forests through darkness and fogs in uncanny fashion. But is telepathy so called identical with a locality sense? Furthermore, exactly what is meant by

this sense? This is an explanation which still remains to be explained. Nor is the assumption of phenomena resting upon intelligence a whit better as a hypothesis. For it must first be shown that birds have intelligence. The last is a theory of some animal-behavior students. The assumption of hereditary memory of routes might explain the route a migrant travels, but it would not account for the homing of animals from points and over regions they never saw before.

To summarize, a great many observers have offered hypotheses not one of which even remotely explains either homing or migration. Now, one of the most interesting and conclusive experiments with homing migrants was performed a few years ago by J. B. Watson and K. S. Lashley of the Carnegie Institute at Washington. The experiment is particularly important in that in one ensemble it disproved nearly all of the extant theories, as listed above. Watson and Lashley had experimented with several lots of sooty and noddy terns from one of the Florida keys. In the most significant of their experiments they took the trial birds across the gulf toward Galveston, Texas, releasing them at intervals of 585, 720, and 855 miles from their nests. Altogether they released ten noddies, and twelve sooties. Of these six noddies and eight sooties returned to their nests. Now, the significance of the experiment lies in the following facts: First, all birds returned over a distance and a region never covered by them, across a body of water offering no topographical features at all. Second, all birds were released more than a hundred miles from the nearest land. Moreover, sooties and noddies are both low-flying species; even by circling high they could not possibly sight land. Third, some were released in the face of brisk winds, and flew through storms and fogs to their homes.

As already stated, this single experiment refutes practically all of the theories listed. On the other hand, it confirms what we already know of the homing of birds and offers little that might help us towards an explanation. But in the face of such manifold negations, can we wonder that even the most avowedly materialistic scientist seeks refuge in a special sense as an explanation?

The "Why?" of bird migration is equally shrouded in mystery. Many ornithologists favor a food theory, on the supposition that with scarcity of food birds must seek other fields. Yet the southward migration of birds begins in August, at a time when food of all sorts is plentiful. There is also the "favorite-food" theory, a modification of the first, which assumes that as soon as the favorite food decreases in quantity, birds will migrate. Then there is the temperature theory which is insufficient for the same reason. Finally we have the geological theory, based on the glacial epoch. It is assumed that in the glacial period the ice masses forced the birds south, and that over-crowding in the south forced them north again for the summer months. In

support of this geological theory its defendants point to two facts, viz., that only birds breeding in the northern hemisphere travel and migrate, and that most of the relatives of our summer residents are tropical birds. This theory may perhaps satisfy. The glacial epoch is used to explain many phenomena in the animal and plant world, as for instance the transformation of insects, and the annual rings of trees. In any case, it is necessary to assume that the habit became hereditary, and that birds migrate because of their hereditary instinct, not because they find it necessary. Such a hypothesis, however, must forever remain a hypothesis, as it is beyond all possibility of experimental proof. Yet it is perhaps the best and most scientific of the theories as to the "Why" of migration.

The Madonna and Art

MARIE E. LA TOURNEUX

EVERY piece of creative work is vibrant with the personality of the creator. Creation is the child of genius, and we can only glimpse the whimsical character of genius by a sign here and a token there, as in its fleeting passage down the centuries it has touched the foreheads of the truly great folk. Some of the latter have become identified with the spirit of their country, and this intense cosmic consciousness, bursting through the chrysalis of individuality, has given the world the breath of the Northland, in Grieg; the idealized Slav in the haunting, throbbing, exquisite melodies of Tschai-kowsky; the fiery Latinism of Pascoli; and the dear little fat Spanish angels of Murillo. Some have been magnetized by the universal thrill of nature, with souls fired equally by the breaking vision of God in an Alpine sunrise, or the tragedy of the universe in a crushed violet. Of such were, Debussy, whose delicately etched tonal pictures reflect not France, merely, but a mood of nature; Keats, whose evanescent "thing of beauty" is found in the loveliness of the everywhere; and Rousseau, whose canvases prison the universe in a misty bit of landscape. And to others, the vision of genius has, with a supreme gift, laid open the heart of humanity—Beethoven, Shakespeare, Rembrandt. So, art shows forth the different aspects of genius, but, through all the variance of its moods, the one constant lode-star of genius is beauty.

Beauty? Yes, but just what is the secret of the beautiful? A harp in tune, touched carelessly by straying fingers, a chance chord, the wild, surprised inrush of joy through doors flung open by scenes newly found, these may produce in the soul the feeling of the beautiful in the sweeping sense of mastery over sound, and then under this magic influence, genius may be once again reincarnated. Perhaps, even so, the vagrant mind, straying among the mysteries of life, stumbles upon the tuned chords of the universe whose ever varying vibrations make the exquisite deep melody of all creation. Across the blind

soul leaps the great white flame of sudden understanding, the recognition in these broken bits of beauty, that all the world bears the impress of the Divine personality.

Out of the scorching humiliation of this thought comes the desire to employ the Divine gift of human genius in a worthy way. The artist can work only in his own medium, and human genius must needs portray some humanly perceptible manifestation of beauty. The mystics know beauty more intimately than any artist but they have no human means of expressing it, hence the fascinating mystery of mysticism. The artist, fully invested as the interpreter of beauty, confronts the problem of selecting a fitting subject. The Midas touch of genius fills all things with a golden enchantment, from the most commonplace to the most sublime; it transforms the prosaic thing we know as "hay" into "yesterday's flowers," and adds an aura of unearthly grandeur even to the natural majesty of a Niagara. And now behold the wonderment of supreme genius. Spurning the flaming pageant of the skies, the June-embroidered mantle of the earth, the lyric loveliness of Grecian formalism, art lavishes the fulness of its wealth on a simple peasant maid. It is the complete triumph of the spiritual over the material in that which is, inherently, the least spiritual of the arts. It is the concrete refutation of "art for art's sake."

The Madonna is the ideal of art. Our Lady is the incarnate loveliness of all lovely things, and as the supreme human masterpiece of God, she is athrill with the impression of His personality. Could the most dazzling flight of the imagination hope to find greater inspiration? The bits of beauty scattered here and there about the world, like drifted petals from the one same blossoming tree, have all a transcendental kinship. And, even as a rare perfume is the distilled essence of the scattered blossoms, so do we find in Mary, the little maid of Nazareth, the exquisite perfection of all perfect things. The fragile radiance of the rainbow, in her tenderness; the unsounded depth of starry night in her deep prayerful eyes; the anguish of the tossing sea in the agony of the Mother of Sorrows—could there be beauty anywhere, of any type, which is not supremely hers? She is, in very truth, the luminous, transparent human veil of Divine Beauty.

It may be argued that the transcendental conception of the Madonna as the absolute ideal of art is only for the privileged few, that it is inaccessible to the great majority of humankind, and that, for this reason, any worthy portrayal of the Madonna, nay, even the appreciation of it, must be isolated upon the heights. But, is it not true of all things, that what we find therein depends too upon what we bring? There is, undoubtedly, a real world all about us, real with that logical, uncompromising reality which makes the frightening outwardness of things. Be that as it may, it is scarcely a matter of personal concern. To each of us, reality appears enveloped in that subtle atmosphere which is the uncon-

scious projection of personality. Can we, any of us, understand the very simplest of nature's mysteries? Should we not, rather, say with Alice Meynell:

"O daisy mine, what will it be to look

From God's side even on such a simple thing?"

While the most mystical interpretation is infinitely removed from "looking from God's side," surely, at the other extreme, it would be safe to say that even the veriest boor feels the faint flutter of the spiritual through the deadening materialism of his attitude. Even the most prosaic of us have our dreams, and even the most blundering amateur could not but perceive the inspiration of the Madonna.

The simplicity of maidenhood is a subject perennially lauded in art. The nymphs and naiads of old Greek romance beckon with flowery dance, tempt with the airy allurements of their fanciful charm. They weave a varied magic with the streamers of the sun-decked, moon-kissed hours, and well-nigh magnetize the imagination with their exotic loveliness. Our Lady sits serenely in the Temple. Are the flying feet of dancing Grecian nymphs more graceful than the quiet dignity of her who is "clothed with the sun, and the moon under her feet, and on her head a crown of twelve stars"? The laughing abandon of the Grecian dance typifies the effervescence of a moment's pleasure. The repose of Our Lady is the unshaken serenity of maidenhood, unspoiled, untouched, unconscious of its own rare charm. From the soft sweep of the virginal veil, hooding those features of utmost classic beauty flooded with a supernatural loveliness, and cloaking her with more than symbolic sanctity, to the lyricism of potent power in the perfect fingers, the *Mater Admirabilis* of the *Trinità* in Rome is the graceful expression of idealized maidenhood. And, after all, why should it be surprising that she whose graceful spirit winged its hourly flight to the very throne of grace, should surpass in beauty those fictitious beings tossed up from the froth of man's imagination?

Of all human things, the most wonderfully human, the most loved and honored, is motherhood. Only where the cooling dew of mother-love has moistened the parched heart of a wayward humanity do we find the springing flowers of nobility. Man would be less than man should he fail to recognize this fact, but, to the glory of mankind, it may be truly said that the self-sacrifice, the tenderness, the constancy of mother-love, the very God-like wonder of it, have been a chastening influence in the lives of men since the "ages past the dawn of days." If our stammering language falters in uttering the praise of human motherhood, what can we say of Mary, the Mother of God? All that is highest and best in womanhood, all that is holiest in motherhood, we find in the full flower of its perfection in her. Every ideal that we dimly vision in our dull, sense-bound way,

every grace whose gleaming wonder seems to us the faint flashing of a far off star, is dazzlingly, unthinkably fulfilled in her.

To select the perfect Madonna, even to touch upon any of the great masterpieces for special mention, would be to invite censure. We all have our own ways of visualizing an ideal, and, provided the expression lose none of the dignity of a true ideal, we are free to follow natural preference. An artist of our own time, however, Mr. Claude Buck, in his attempt to represent the idealized maternity of the Madonna, made one very grave mistake. His painting, a "Peasant Madonna," which has recently been exhibited in the Chicago Art Institute, has caused much adverse criticism because his "Madonna's" skirts end abruptly at the knee. It may be that peasants of certain countries do dress that way; it is their national custom and they think nothing of it; it may be that Mr. Buck is a realist rather than an idealist, and we may assume that he meant no offense. He made his great mistake in the title. Had he called his canvas "Peasant Mother and Child" there would not have been a murmur of protest, and only the prudes would have lifted the monocle of disdain. However, to give us a "Madonna" shorn of that maidenly modesty which is one of her most striking characteristics, is a very grave offense against good taste and Christianity. Let the picture remain as it is, if he will, but, for the honor of contemporary art let us hope that the title will be amended.

Men of taste and discrimination gather together for the furnishing of their homes priceless treasures from the four corners of the earth, the skill of India in the delicately carved ivories, the warmth and passion of Italy in a glowing canvas, the eerie fairy lore of Ireland in a gossamer lace, the light, sure touch of France in rare inlaid woods; Japanese lacquers, gleaming with a prisoned romance of the land of cherry blossoms; rugs, in the somnolent passion of whose coloring dreams the vivid spirit of the Arabian Nights; brasses from Russia, wrought with a bold turbulence of fantasy—the finest gems of human workmanship gathered with jealous care into the sanctuary of men's affections. All this from a mere connoisseur! With how much greater care will the far-reaching vision of the artist scan the wide wonders of the universe so that the finest nuances of beauty may spur on his faltering brush in the portrayal of the Madonna.

The collector draws his treasures from the jewels of human workmanship. The man of genius, with the lawless banditry of art, rifles the vaunted heirlooms of the ages, and seizes upon the golden treasury of primal beauty. Into the background of the canvas will he sweep the soft, warm shadows of deep pools at night, heightened by the living palpitance of color caught at misty twilight on the far low-lying hills. The aura playing about the virginal head is the subdued pris-

matic echo of the rainbow, almost trembling out of being, while the dawn's baby cloudlets cluster in pearly opalescence about her feet. The crimson stream of sunset spilled upon still waters spends the flashing transience of its beauty to purchase immortality in the fashioning of her cloak, and the wide star-strewn sky sums up the essence of its depth of blue to mingle with the hem of her blue robe. All lily-white things give the soul of whiteness to her hands and brow; her blush is like the dawn, surprised at sudden sunlit skies; and in the mystery of her wondrous eyes the souls of a thousand little children smile and weep. Into the pictured story of the Madonna goes the eager outpouring of the soul of nature, and the soul of the artist, making the masterpiece, in very truth, a Magnificat of color.

COMMUNICATIONS

Letters as a rule should not exceed six hundred words

The Interest Problem

To the Editor of AMERICA:

A simple conversation overheard in a bank will explain, I think, the problem of interest. A borrower on mortgage appeared in regard to interest that was in arrears, and being pressed for payment, he said: "I have paid you interest equal to the value of my house."

"Granted," said the lender, "but you have been living in it and renting part of it, receiving an equivalent for this interest, and without the money lent you would not have had a home, nor would you have received the rentals all these years since you had our money."

It had never dawned upon him that this condition really existed, and paying the interest, he went home a wiser and more contented man.

New York.

A. L.

Obstacles to Conversion

To the Editor of AMERICA:

I trust you will permit me a few remarks on Mr. Keeler's "A Domestic Missionary Opportunity" that appeared in *AMERICA* for May 21. What I have to say refers to the North-West only. This premised, I ask:

Are we ready for converts? Can we reasonably expect them? Agreeing with every word Mr. Keeler writes about the Protestant churches, still it seems to me that the low standard of Catholic life is the greatest obstacle to conversion.

The non-Catholic rarely studies doctrines: he observes and draws his conclusion from priests, Sisters, lay Catholics. The Catholic laity fall most under his observation: Sisters he hardly ever sees, and certainly does not know intimately: priests he may or may not know: even if he does know them, he is not likely to speak freely to them. But the Catholic laity are always near him. If they are wrong, the non-Catholic argues, their religion is wrong. Most non-Catholics have some idea more or less correct of Catholic doctrine and duty. When they see a doctrine disregarded or a duty unfulfilled, they are naturally shocked.

Take the question of the indissolubility of marriage. The law of God, the law of the Catholic Church is clear on the point. What God hath joined together let no man put asunder! And yet once in a while a Catholic will marry a divorced person, or will get a divorce and marry again. We all know what that means. There is the inevitable scandal. The whole neighborhood knows the story. The Catholic may come to Mass, or give

up the practise of religion altogether. The reception of the Sacraments is obviously out of the question. Non-Catholics will say: "I thought your Church didn't allow divorce." "Neither does it." "But there is B. or Mrs. C." And then comes the feeble, halting, unsatisfactory explanation of the worried Catholic. The evil is done. There is the hurt to the whole Catholic body. The non-Catholic will persist in arguing from persons, not from doctrine.

It is generally known that Catholics are bound to go to Mass on Sunday. Thank God, the bulk of them observe the obligation. But there are some Catholics who loudly proclaim their religion on their arrival in a town or neighborhood, go to Mass once or twice, and then cease going altogether. Too often it is the feeblest Catholic that most loudly proclaims the religion he is going to disgrace. I need not go through the litany of the ignorant Catholic who cannot give an account of his religion, or, worse still, gives misleading information to an inquirer, the disloyal Catholic, the worldly Catholic, and so on.

Here are concrete examples. I lived in a mission where the standard among Catholics was low, where Mass was missed for no reason whatsoever, where the ignorant, disloyal Catholic was too much in evidence. There was there a possible convert, a man of excellent disposition, whose wife was a practising Catholic. He received instruction, and then there was a long, long pause before he was received into the Church. He has ever since been a loyal, intelligent, practising Catholic. My explanation of the delay may be hopelessly incorrect, but I believe that he, like others, stayed years outside the Church because of the evil example of Catholics at his very door.

Different is the story of a mission that I still attend one Sunday a month. The leading man in the little town and his wife are practising Catholics. Her house is my hotel, and no bill is ever presented. The wife teaches catechism, and teaches it well. She prepares the children for their private and solemn Communion. In June we had solemn Communion. A third of the congregation was non-Catholic. After Mass we had breakfast for all and we formed one big happy family. In that small mission there were six converts in 1920, and there is promise of others.

We have one religion in the North-West, and that is the true one. There is no criticism, no propaganda of unbelief as such. There is a vague belief in a Supreme Being, but religion in the real sense of the word, showing itself in prayer, definite doctrine, realization of sin is not to be found among non-Catholics. The Protestant churches are ludicrously feeble, and it is hard to see that they are anything but social or welfare clubs. To a non-Catholic seeking a real, living religion they make absolutely no appeal. Here if a man is earnestly in search of a religion he is bound to become a Catholic. The vast bulk of non-Catholics, more than half of whom are unbaptized, are potential converts. How are we to secure them?

For priests the first essential seems to be to endeavor to raise the standard among our own people, to introduce normal Catholic life, to increase the number of our schools, of the places where Mass is said on Sundays, to work to secure intelligent and loyal Catholics, Catholics who know their religion and are able to explain it; above all, Catholics who live their religion. If we succeed in having Catholics of this type, as our religion is the only living one, as the obstacles presented by weak and sinful Catholics are removed, as the Protestant churches make absolutely no appeal to the earnest thinking man, and, as it is highly probable that that enormous mass of churchless people are not without spiritual yearnings, it is not too much to hope that we shall have numerous converts. To priests in a similar environment I would say: Seek converts by sanctifying your own people.

Duluth.

P. O'RIORDAN.

A M E R I C A

A CATHOLIC · REVIEW · OF · THE · WEEK

SATURDAY, July 30, 1921

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Wanted: More Vocations

“RELIGIOUS vocations,” the August intention for the League of the Sacred Heart, is no less timely than important. Throughout the land just now there are hundreds of Catholic youths and maidens who have lately finished their course in academy, high schools, or college, but have not decided as yet what their life-work is to be. Many of these generous-hearted young people, no doubt, our Divine Saviour is eager to see dedicating themselves to His service in the sanctuary or the cloister. For the Church's work in this country today is so vast, pressing and varied that in order to carry it on with efficiency and success she must keep herself constantly supplied with new armies of recruits. The call is insistent. It must be answered.

The reasons for this are plain. In the first place, as the confessed breakdown of Protestantism has left millions of our fellow-Americans practically without firm religious convictions, if the Divine claims of the Catholic Church were attractively presented to them during the next decade or so by a devout, learned and zealous priesthood what a magnificent catch of converts might be gathered into Peter's net. Though it must be owned that we still have innumerable American pagans here at home, ours is no longer considered a “missionary country,” and the Catholics of the United States are now expected to do their part forthwith in evangelizing the heathen of foreign lands. For this important work large numbers of priests, Sisters and Brothers are demanded. Since it has always been the Church's spirit, moreover, to send none but volunteers, and they her bravest and holiest sons and daughters, into the foreign-mission field, her call should awaken in the hearts of our youths and maidens all that is noblest and best and inspire them to begin at once the preparation for the missionary's life of self-sacrifice. Some, however, will feel a call to the contem-

plative rather than the active life and the Holy Ghost will give them the grace, no doubt, to sit joyfully like St. Mary Magdalen at Our Lord's feet and win by their strong prayers all the heavenly aid that the Church's mission workers, both foreign and domestic, always require.

But the greatest and most urgent need, without question, that the Church militant in this country suffers from today is the necessity of strong reinforcements for the ranks of devoted men and women who are wholeheartedly engaged in teaching and training the Catholic boys and girls that fill our parish schools, academies, high schools and colleges. The “non-sectarian” or religionless public school, as thoughtful men are beginning to realize, is the chief reason why American Protestant churches are so empty today; why there are so few candidates for the ministry; why the families of non-Catholics, as a rule, are very small and why the evil of divorce is constantly growing worse. But unless we can keep up our Catholic educational system and make the sounding slogan, “Every Catholic child in a Catholic school!” proclaim a practically universal truth, we shall be in little need of churches thirty years from now; there will be so few people to attend them. But the only means we have of maintaining our school system, besides enlisting the generosity of the Faithful, is by the steady growth of the teaching Orders and Congregations. Consequently, we should fervently pray that large numbers of highly gifted youths and maidens will flock to our novitiates this coming month and devote their lives to the sacred cause of Catholic education.

Catholic Neglect and the Colored Race

“THE United States owes to the colored people of this country fair opportunities in legislation, in education and in religion which they have never received,” is the recent statement of the Catholic Board for Mission Work Among the Colored People. Coming at a time when the race question is very much to the fore this plain indictment may well give us pause. Its truth is beyond contravention. In States where white supremacy is the watchword the law is not one for all citizens. White supremacy in many instances is an expression used to soften the harsher word injustice spelled into “a sort of peonage by law courts and legislation.” What is true of legal injustice is likewise true of educational injustice. The United States Commissioner of Education reports that South Carolina has 56.1 per cent of its colored children in school, Georgia 55.4 per cent, Florida 57.1 per cent, Alabama 49.3 per cent and Louisiana 37 per cent. These figures evidence the startling fact that about one-half of the colored children are not in school at all. In terms of money expended for education the reports of the United States Commissioner of Education for 1915 show that New York spent \$52.15 for each child, New Jersey \$61.89 and North Dakota \$69.62, while South Carolina spent \$12.90, North Caro-

lina \$12.31, and Mississippi \$9.30. Needless to say the majority of the colored population resides in the Southern States. Moreover in the distribution of public money for education throughout the South, in 1915, two dollars went to the education of the colored child while five dollars were apportioned to the white child's education. In that year the colored child in Mississippi actually received \$4.31 for his education while the same State gave \$13.29 to the white child, and the North Dakota child received for his education \$69.62.

To the Catholic the religious situation is still more appalling. Seventy-five per cent of the whole race in this country is Protestant in name or in fact. In a religious sense the race stands just about where it stood at the close of the Civil War. And the Catholic Board for Colored Mission Work places the blame squarely on Catholic shoulders: "Due largely to the failure of the Catholics of the United States to pay sufficient attention to these people, few of them have ever been brought in contact with even the truth of the Apostles' Creed, the Sacraments or the Holy Sacrifice of the Mass." What is true of the white child, is doubly true of his black brothers and sisters. Put him in a Catholic school, and you can save him for the Faith. Put him in a school where all he hears of religion is opposition to revealed religion or to Catholic teaching, and he can retain his Faith only by a miracle. Our Catholic schools for the Southern Negro are few and scattered. Year by year they ask us to help them. Year by year we calmly turn away, as if the salvation of immortal souls for whom Christ died, meant less to us than a puff of cigarette-smoke.

Although not at all flattering such plain statement is necessary to bring to the attention of Catholics the very vital truth that they have been negligent in a matter that concerns the welfare of Church and nation. While we have been justly pleased with the spread of Catholic truth up and down the land during the years that followed the emancipation of the slave we have much to reproach ourselves with in our treatment of the Negro. Catholic doctrine has spread from coast to coast and we have reason to be proud of the fact. But it has not permeated the black belt, it has not reached those who need it most to make them better men and women and in consequence better Americans. And if we are honest we should admit it with shame, and strive to remedy the situation which any sane man can see is dangerous to Church and nation alike.

Two Bigots Rebuked

BRANN is the name of a vitriolic writer who flourished in the South more than a generation ago. A clear-headed man who hated sham, hypocrisy and oppression, he hated with all his soul the professional anti-Catholic lecturer, whether he found him in the Protestant pulpit, his common refuge in the South, or in the guise of an "ex-priest." While much that Brann wrote can-

not win Catholic approval, he is still remembered with affection in the South for his brave defense of the Catholic Church at a time when there were few to speak for her in that region.

Probably one of Brann's most famous paragraphs is the passage in which he defended our Catholic Sisterhoods. Written for *Brann's Iconoclast* in July, 1895, it is well worth repeating.

"Who is it that visits the slums of our great cities, ministering to the afflicted, comforting the dying, reclaiming the fallen? When pestilence sweeps over the land and mothers desert their babes, husbands their wives, who is it that presses the cup of cold water to the feverish lips, and closes the staring eyes of the deserted dead? Who was it that went upon our Southern battlefields to minister to wounded soldiers, followed them to the hospitals, and tenderly nursed them back to life? The Roman Catholic Sisterhoods, God bless them!

"One of these angels of mercy can walk unattended and unharmed through our reservation at midnight. She can visit with impunity the most degraded dive in the White-chapel district. At her coming the ribald song is stilled, and the oath dies on the lips of the loafer. Fallen creatures reverently touch the hem of her garment, and men steeped to the very lips in crime, involuntarily remove their hats as a tribute to noble womanhood. The very atmosphere seems to grow sweet with her coming, and the howl of all hell's demons is silent. None so low in the barrel-house, the gambling-den, or the brothel as to breathe a word against her good name; but when we turn to the Baptist pulpit, there we find an inhuman monster clad in God's livery, crying "Unclean! Unclean!"

"God help a religious denomination that will countenance such an infamous cur."

We cannot escape the natural consequences of our acts. Whoever chooses to emulate the lowest of God's creatures, the man who delights in thinking and publishing evil things of good women, whether they be in a cloister and consecrated to God, or as wives and mothers, sisters and daughters, draw the world a little nearer to God from the sanctity of the home-circle; this leper cannot complain when the world at large assigns him the rank which his infamy vindicates for him.

Georgia may not be ashamed of "Tom" Watson, and certainly he is not ashamed of himself. But what the opinion of every decent man is, need not be asked.

How Shall We Choose Our Judges?

THE City Club of New York suggests the advisability of repealing the present system under which judges are chosen directly by the people. Three plans are proposed: first, the appointment of all judges by the Governor, with the consent of the Senate; second, appointment by the Governor alone; and third, appointment by a chief justice, to be elected for five years. It is hardly probable that any change will soon be made, but that so

many deem a change an imperative necessity is an interesting comment on American political life. Except in the very small communities, the City Club believes, the people have no chance to learn the character of candidates for the bench. "Hence, election of judges by the people is demonstrably the mathematical equivalent of appointment by the bosses."

Yet if the people do not acquaint themselves with the character of the candidates, the fault lies in them, not in the system. Further, the same argument militates against the election of one man who shall be empowered to appoint every judge in the State, and applies with even greater force against the plan of giving that great power to an already overburdened officer, the Governor. After all, if the people can be trusted at all, it would seem that the system which puts into their hands the election of a dozen judges in as many different parts of the State, is less open to abuse than the system which proposes to fill the bench with the appointees of an elected officer, judge or governor. True, the people can be dominated by the "bosses." But it has not been unknown that governors and judges have been similarly dominated. And, in the long run, it would seem safer to proceed on the theory that it is easier for the politicians to control one man than the people of a district or State.

The discussion brings questions of interest and importance in the field. Perhaps the most interesting as well as important is the perennial question, "How can Americans be induced to take a practical interest in politics? Without a blush or a shudder, we elect men who may spend millions, which we must pay, and rarely do we ask whether one of them has sense enough to handle so small a sum as fifty cents with profit and discretion. Then we complain of high prices, hard times and bad business. The American system is good, but only when like a prescribed medicine, it is taken according to directions. When it breaks down the reason generally is that we have not followed the directions, or given it a fair trial.

Rediscovering American History

HOW fertile and wide is the field awaiting the labors of the Knights of Columbus' "Historical Commission," the "non-sectarian and non-partisan" members of which will shortly be announced, has been forcibly brought home to the reading public by the series of articles on the "Anglicized Textbooks" of American history recently contributed to the New York Sunday *American* by Mr. Charles Grant Miller. Pro-British propagandists, he shows, do not rely wholly on quick-results and noisy methods of multiplying friends for England in this country. For they are not only patient enough to wait twenty years for their richest harvest of American sympathizers but they are also shrewd enough to adopt the most effective means there are for securing that big harvest. For they are so rewriting the textbooks of American history which the children of today, but the

men and women of tomorrow, are now studying at school, that the Revolution and the War of 1812 are shown to be only very regrettable "mistakes" and that England has invariably been the truest and warmest friend that America ever had.

To indicate how cleverly and insidiously the boys and girls of this country are being indoctrinated with pro-British propaganda, Mr. Miller has made a careful examination of several new textbooks of American history and cites from them many passages which distort, suppress or gloss over the truth and betray the disloyal bias of the propagandist. The author quotes, for instance, from the revised Barnes' textbooks and from McLaughlin and Van Tyne's "History of the United States for Schools" numerous passages which plainly indicate the purpose these writers had in mind. Summing up some of the omissions and distortions in the first-named textbook, Mr. Miller says:

Faneuil Hall, "the cradle of liberty," has no existence to this new historian. Nor does he mention the Mutiny act, the quartering of troops, or the Boston Massacre, which the Colonists deemed important causes for armed resentment.

The patriot Nathan Hale, whose only regret on the British scaffold was that he had but one life to give to his country, is ignored in this "American" history as are Ethan Allen, Mad Anthony Wayne and the battle of Stony Point, while there is a full page of praise for the traitor Benedict Arnold, whom "Congress had treated unfairly."

Pains are taken in this book to teach American children that "the first signer of the Declaration of Independence was a smuggler; so had been his father;" that the Continental Congress "was a scene of petty bickerings and schemings" among "selfish, unworthy, shortsighted, narrow-minded, office-seeking and office-trading plotters;" that "half of the colonists were loyal to England;" that the rest were united in resistance only, "because they dared not be otherwise;" and that if in England the wise course had only prevailed against the "foolish" king, "this great country would probably now have been a great branch of the British empire."

The war of 1812, in the teachings of this new historian, was no less deplorable, no less discreditable, than the Revolution. "It was a mistake," he says bluntly. The burning of Washington by the British was an act of reprisal, he teaches—"to punish the Americans, who had, early in the war, burned some public buildings in Canada." Jackson's glorious victory at New Orleans he belittles as "a wasted battle; a needless victory."

And McLaughlin and Van Tyne, he shows, "omit outright any mention at all of Nathan Hale, Stephen Decatur, Faneuil Hall, the Green Mountain Boys, Betsey Ross and the birth of the flag, the quartering of troops and the British attempts to bribe, while strictly minimizing the patriot valor at Lexington, Bunker Hill and New Orleans."

If the fair and "pro-American" pamphlets which the K. of C. Historical Commission has in preparation, with the retention of counteracting the effects of the insidious pro-British textbooks now being foisted on our helpless children, will only "make American history safe for Americans," the people of the United States will have contracted a new debt of gratitude to the single-minded and patriotic Knights of Columbus.

Literature

THE OVERSE OF IBSEN

TWENTY years ago the world was filled with Ibsen; now he is scarcely a matter of memory: he died because his ethics was diseased, although every one must admit his genius as a dramatic artist. No human institution, religious, philosophical, commercial, or artistic, survives unless its ethics is sound; untruth is a species of corruption. That is the reason the *Via Triumphalis* of the Church is an Appian Way through the tombs of heresy.

Ibsen had the effeminate tendency to justify conduct by emotional inclination rather than reason or right. His best characterization was of women, and there was a marked femininity in even his facial appearance despite his beard and the massiveness of his features. Nietzsche called him "that typical old maid." He wrote for women as Kipling writes for men.

An interesting fact in his life is that accidentally he was influenced in his work by the nervous stimulation of sunlight. The ultra-violet rays of light stimulate nervous cells, and over-exposure to such light disturbs or destroys these cells. If a northern man goes far southward the more intense sunlight for a while gives him a neurotic exaltation in physical and intellectual labor. This is a commonplace of recent tropical medicine. Shelley left England in 1818 and practically everything of importance he left was written in the South, but we have no comparison of scientific value with his work done in the North. With Ibsen there is this chance for contrast. Between 1857 and 1879 he wrote "The Feast of Solhaug," "Lady Inger," "The Vikings at Helgoland," "Pretenders," "Love's Comedy," "Brand," "Peer Gynt," "League of Youth," "Emperor and Galilean," "Poems," and "Pillars of Society." When he was fifty-one years of age he went down to Amalfi and wrote "A Doll's House," his first successful play. This is intrinsically so valuable it will keep his earlier plays alive by association. The next play, "Ghosts," was written at Sorrento in 1881; then came "An Enemy of the People," written in 1882 at Gossensass in the Tyrol, and "The Wild Duck," written in Rome in 1884. These are all among his greatest dramas.

He returned to Norway, and there between 1884 and 1888 he wrote "Rosmersohn" and "The Lady from the Sea." These two plays are reversions to his earlier romantic manner. "The Lady from the Sea," since there is much in a successful man's name, and because the dramatic technical skill is great in whatever Ibsen put his hand to, is made wonderful by a certain group of critics; but if anyone other than Ibsen had written it the play would be called sentimental and a clever but amateurish study in puerperal insanity. "Rosmersholm" deals with more valuable material as such. Its characterization is good rather than excellent as in the plays written in Italy and the Tyrol. The idealism of Rebecca West is effeminate, rather than womanly; it is *schwärmerei*, yet Ibsen is in sympathy with it, as if he deemed it worthy idealism. The catastrophe of this play, contrary to Ibsen's technique in other dramas, is not absolutely inevitable. The ending of "Hedda Gabler" and "The Wild Duck" are as unexpected as that of "Rosmersholm," but they are altogether logical, whereas the suicide of Rebecca in "Rosmersholm" has a forced quality.

The next drama, "Hedda Gabler," one of his greatest creations, was also written in the South, at Munich, in 1890. "Brand," too, was written at Ariccia in the Alban Hills, and "Peer Gynt" on the Island of Ischia. After "Hedda Gabler" was finished Ibsen returned to Norway, and at Christiania, between 1882 and 1889, he wrote "Master Builder Solness" (1892), "Little Eyolf" (1894), "John Gabriel Borkman"

(1896), and "When We Dead Awake" (1899). When he composed "Master Builder Solness" he was sixty-four years of age; his last play came out in his seventy-first year.

Mr. William Archer said, "It should be a paradox to call 'The Master Builder' Ibsen's greatest work, but one of the three or four greatest it assuredly is." Curiously this opinion is common with critics, and it assuredly is erroneous. They talk of "haunting overtones of spiritual conversation" in it. This spiritual conversation is between Solness and Hilda Wangel. Solness, the thief of Brovik's brains, a neurotic sentimentalist, who though married pretended love for Kaia Forli solely for commercial purposes, and who let his wife's homestead burn down, when he could have prevented the burning, to have an opportunity to draw new architectural plans. Hilda Wangel is an interloping adventuress whose "spiritual exaltation" finally broke Solness's neck deservedly. Hjalmar Ekdal, in "The Wild Duck," is the incarnation of sentimentality, but he is interesting. We have no sympathy with Hedda Gabler as a woman, but she is one of the cleverest creations of modern dramatic art; Solness, however, is nothing, he does nothing. The play itself requires editorial annotation to make it even intelligible. It needs very acute hearing to catch "spiritual overtones" from Solness. Hedda Gabler was the end of Ibsen's greatness. It is said that Hilda Wangel was modeled upon a certain Emilie Bardach of Vienna, but there was no direct model for Hedda Gabler.

In all his plays Ibsen compresses the action into a space of time as brief as that in a Greek tragedy, and to do this he uses the end-strokes of energies that have been at work on the characters for a lifetime. While writing a play he traced a character back for imagined years before the proper action begins, and finally used only the material he needed for the play. In "The Wild Duck," for example, every salient quality in any character is referred logically to personal and other influences existent in the former life of the present actor. This presentation of final effects is found also in "The Master Builder," "Little Eyolf," and "Rosmersholm." In "An Enemy of the People" he presents the whole story.

Ibsen employs no embellishment of epigram or wit, no decoration of style as decoration alone, no commenting character (*raisonneur*). His mind is always satiric, bitter, not humorous. He had the humorous vision, but he lacked the sweetness of humor. He was not strong enough intellectually to have faith in man, or charity either, and charity and serenity are necessary in art as in humor. If he had any doctrine for us it has been formulated by William Dean Howells: "Do not be a hypocrite, do not be a liar, do not be a humbug; but be very careful how and when you are sincere and true and single, lest being virtuous out of time you play the fool and work destruction." Ibsen's characters are squalid at best; the only great thing in them is their vanity. He seems to look upon nobility and beauty as untruth, or as facts to be set forth as romantic and sentimental.

He sometimes centers everything upon one character. Subordinate personages, while individualized sharply, exist as foils for the central agent. In "A Doll's House" action and characterization converge upon Nora Helmer. Torvald Helmer, her husband, is very distinct in himself, but he is fashioned to justify Nora's deeds. Dr. Rank has no part in the action except to bring out a phase of Nora's character. Mrs. Linden and Nils Krogstad are essential to the plot. Rank, Mrs. Linden, and Krogstad are clearly developed as individuals, but they are not finished as Thorvald Helmer is; they are set away from the center of the picture. They are subtle enough to suffer

marked distortion by crude presentation upon the stage; both Rank and Krogstad readily fall into melodrama in the handling by poor actors.

Important qualities in Nora's character are frivolity and a dull sense of truth; her deceitfulness in forging her father's signature is the tragic force in her life. Ibsen develops these qualities for us by making her romp with her children, narrate day-dreams, lie about the eating of sweets, and by similar apparently irrelevant acts. He makes plausible her final rupture with Thorvald by showing up her latent force of will in the secret work she did to get money against Krogstad's claim, and by gradually increasing her fear after Krogstad's threat. We suspect that she will regret before the morning her final abandonment of the "Doll's House," but the catastrophe appears logical as it appears on the stage.

Ibsen is in sympathy with Nora in her unjustifiable abandonment of her children, and that sympathy becomes a matter of technique. Sound ethics in the artist himself is essential to art, because no matter what the created character believes, if the artist's ethics is unsound his creation as a final impression will be untrue. Untruth is contrary to art, which first and last is merely a peculiar method of telling the truth. Ibsen said of himself, "My calling is to question, not to answer." But he does answer, and he answers falsely, especially in "A Doll's House" and in "Ghosts," where even his medical pathology is false. To write out an elaborate treatise in doubt of the eternal truths that a lie is evil, adultery is always unjustifiable, treachery to a contract is a crime, is not ethics nor art; it is a use of philosophical terminology in babbling nonsense. The human race since its creation has had a fairly sound working knowledge of ethics by inborn information, except when it buries its head in a sandpile as Nora Helmer does, or Mrs. Alving, Rebecca West and Ibsen himself. Ibsen had indirect vision, he saw well with sharp insight, but his deductions are ignorant and prejudiced because his philosophy was foolish.

AUSTIN O'MALLEY.

AFTER TEMPTATION

On hallowed heights I stand above the flood
With Godward-lifted soul, while at my feet
I hear the surge that 'gainst my spirit beat
And all but wrecked my storm-tossed womanhood.
The while the waves receding meet my ear,
And o'er the distant hills night's starlit hour
Of peace draws near, I feel a new-born power
Begot of love that casteth out all fear.
With tranquil soul I see old dreams depart,
For I have learned to know how bitter all
Supposed sweetness is when gained as Satan's thrall,
And God will not despise my contrite heart.
Serene, I face each new tempestuous tide
With prayer and praise, and God Himself as Guide.

S. M. St. JOHN.

REVIEWS

The Meaning of Christianity, According to Luther and his Followers in Germany. By The Very Rev. M. J. LAGRANGE, O. P. Editor of the *Revue Biblique*. Translated by the Rev. W. S. S. REILLY, S. S. New York: Longmans, Green & Co. \$2.25.

The lectures of which the volume under review is made up were delivered some years ago at the Catholic Institute of Paris. In the author's words, their purpose is to review the successive attempts made by German exegetes to do away with the Catholic explanation of the origin and nature of Christianity. Wisely therefore he begins his lectures with an exposition of the Catholic Church's true exegesis of her great charter as contained in the New Testament. He unhesitatingly concludes that critics have no grounds on which to base their assertions that the

Church wrongly interpreted the Gospel story, or that Christianity is the result of a misunderstanding or an imposture, or that the New Testament does not contain any miraculous narratives, or that these are myths originating long after the time of Christ, or that the new religion resulted from conflict of doctrines which were not foreseen by Christ, or that Christ did not declare Himself the Messiah, or that the intervention of God in His behalf was confined in His mind to an imminent end of the world followed by an absolute reign of God, or that the new religion was a compound of Judaism and Paganism, and that Christ never existed. These are the shifting positions of the German exegesis which does away with the Divinity of Christ and the Divine authority and inspiration of the Gospels.

These positions the learned Dominican boldly attacks in his study of the false mysticism of Luther and the accusation of imposture put forth by the Deistical school. In this chapter he has an interesting résumé of the famous Wolfenbüttel Fragment episode, the Reimarus-Leibnitz onslaught on the Gospels, the opening gun it might be called of the rationalistic attack in Germany against the inspired writings of the New Testament. Then he analyzes the views of the so-called "enlightened rationalism," the views namely of the school which holds that "Jesus is the most enlightened representative of enlightened reason," taking Volkmar Reinhard as the representative teacher of this most dangerous system. Strauss' mythological interpretation of the Gospel, Baur's and the Tübingen School's reconstruction of Christian origins, Weiss's eschatological Messianism which holds that Christ merely proclaimed Himself as the Messiah to come, seated on the clouds as the Son of Man, all these dreams and *deliramenta* of the German exegetes are submitted to a rigorous analysis.

Every reader of Father Lagrange's volume will welcome its calm and thorough statement of the Catholic position against the onslaughts of modern rationalism. The author admits that he is traveling over a well-beaten trail, for the learned Vigouroux in his work, "The Sacred Books and Rationalistic Criticism" had already exposed the falsities heaped up in the anti-Christian systems of Reimarus, Strauss and Eichorn, while more recently the remarkable book of Father Fillion, "*Les Etapes du Rationalisme dans ses Attaques contre les Evangiles et la Vie de Notre Seigneur Jésus-Christ*" had exposed them still more fully. Several of Father Lagrange's lectures had been delivered, however, before he had had the time in his Biblical school at Jerusalem to study the volume of the learned Sulpician. The "Meaning of Christianity" deals with such difficult and complicated matters that it ought to bear some mark of ecclesiastical approbation, but no imprimatur is given.

J. C. R.

Marcus Aurelius. A Biography Told as Much as may be by Letters, Together with Some Account of the Stoic Religion and an Exposition of the Roman Government's Attempt to Suppress Christianity during Marcus's Reign. By HENRY DWIGHT SEDGWICK. New Haven. Yale University Press. \$2.75.

The Emperor Marcus Aurelius, paganism's solitary "saint," the A Kempis of Stoicism, has always been admired by such anti-Christian writers as Gibbon, Arnold, Renan and Mill, who find in him an incontestible proof, as they think, of the entire sufficiency of merely natural virtue. For do not Marcus's biography and "Meditations" demonstrate that even in a palace and long before Christianity became the religion of the Roman Empire, it was possible to live holily? Mr. Sedgwick's object in writing the book under review is not to set forth the superiority of the Stoic's "religion" to the Christian's, but "to provide those people for whom the 'Meditations' of Marcus Aurelius contain a deep religious meaning, with such introductory information about him, his character, his religion, and his life, as I think, judging from my own experience, they may desire." He has drawn a very sympathetic portrait of the amiable Emperor

with a historical background that is on the whole fairly accurate though like Gibbon, Mr. Sedgwick glosses over the crying evils with which paganism and imperialism even in the age of the Antonines filled the world. Marcus Aurelius, it must not be forgotten, stands quite alone on his pinnacle of Stoic virtue. His sect produced no other consistent imperial author of "Meditations," though Epictetus and Seneca are other lights of the Stoic school. His ideals and practises were far higher than those of the people he ruled. In permitting himself to be worshiped as a god and in furthering the apotheosis of his wife, Marcus was no better than his predecessors. Moreover, we must go to Döllinger, rather than to Gibbon for a true picture of the period, as public immoralities and pagan abominations were nearly as characteristic of Roman life in the time of Marcus Aurelius as in preceding reigns.

The author devotes considerable space to explaining and defending the Stoic Emperor's attitude toward the Christians, for many martyrs, it will be remembered, among them Polycarp, Justin, Felicity, Sanctus and Blandina, won their crowns in his reign. Mr. Sedgwick seems to regret that the manners of those enthusiasts lacked the restraint and repose of the Emperor, Marcus Aurelius, for they would persist in making most embarrassing and unreasonable protestations of loyalty to Christ, so what could poor Marcus do but throw them to the lions? The author owns, however, that Christianity could have offered the Emperor something far higher than his Stoic philosophy. On remarking that in our day "the Christian Faith has lost its ancient authority," he fails to note that that assertion is hardly true of Catholicism, which he also seems to hold responsible for the "persecutions" of later times. "After-Christians" who "are in love with a moral code which brings with it no sanctions, a generation sick unto death with skepticism, seek pleasure in an undogmatic philosophy of life," like that taught in the "Meditations," well observes Father John C. Joy, S.J., in his admirable study of "The Emperor Marcus Aurelius," a book, by the way, which is not mentioned in Mr. Sedgwick's imposing bibliography. But the Stoic Emperor, in his proud, cold virtue, was really inferior in true greatness of soul to the humblest Christian martyr who suffered in his reign. W. D.

Venezuela. An Economic Report Presented by Students of the School of Foreign Service as an Aid to the Foreign Trade of the United States. Washington, D. C.: Georgetown University, School of Foreign Service.

Last summer eighteen students from the Georgetown University School of Foreign Service, "chaperoned" by Dr. G. A. Sherwell, the Professor of Spanish, made a two months' visit to the Republic of Venezuela, where they were officially entertained by various educational and civic bodies of that country. The young Americans, twelve of whom had their expenses paid by the Knights of Columbus, made themselves, before their return, thoroughly familiar with the Spanish tongue, and each of the visitors got ready a report on some striking characteristics of Venezuela's social, educational, commercial or industrial life. Thirteen of these reports together with Dr. Sherwell's account of the trip are now published in this valuable book, a work which is sure to promote and foster mutually advantageous trade relations between the United States and the South American Republic. Latin letters of greetings were exchanged between the President and Faculties of Georgetown and of the University of Caracas. The visiting students were royally entertained wherever they went, being introduced to the best families in Venezuela, and being conducted on automobile tours through the country.

From the reports published in the volume American business men can learn that Venezuela's 393,976 square miles support a population of only 2,848,121, though the land's resources are exceedingly rich. Coffee, cocoa, tobacco, rubber, sugar, cotton,

tonka beans, hides, meat and timber can be very profitably marketed by enterprising Americans and the country's hills or valleys are full of gold, silver, iron, copper, zinc, quicksilver, asphalt, petroleum, coal, sulphur and precious stones, which only require capital to unearth, nor should the fact that Venezuela is a week nearer to Europe than Argentina be forgotten. There are pages full of sage counsel for the American commercial traveler in Venezuela, and the importance of adapting our selling methods to that country's requirements is emphasized. So gratifying were the results of the students' visit that the Georgetown School of Foreign Service entertains the hope that similar expeditions will become a regular feature of its excellent course. W. D.

The Hound of Heaven.—An Interpretation. By FRANCIS P. LeBUFFE, S.J. New York: The Macmillan Co. \$1.25.

That Francis Thompson's "The Hound of Heaven" is a great poem, quite as rich in profound thought as in mystical beauty, scarcely anyone with a reputation for critical discernment will now deny, though when the poem first appeared its claims to immortality were warmly debated in literary and theological circles. To the "interpretations" we already have of this Catholic poet's masterpiece Father LeBuffe, Professor of Psychology, Fordham University, Graduate School, has added his own, and it may safely be predicted that all the students and admirers of "The Hound of Heaven" will find this new commentary on the poem very satisfactory, for the author has brought to its study a wealth of ascetical and Scriptural learning which remarkably clarifies the poem's deep meaning and varied beauties.

After an excellent introductory essay explaining in general "The Hound of Heaven's" ascetical principles, comes the text of the poem and then follow sixty-two pages of "Notes" in which Father LeBuffe takes up and discusses line by line Thompson's masterpiece, expounding the meaning, citing passages from Holy Writ and from the writings of mystics and ascetics which light up the beauties and reinforce the truths which the poet expresses. Perhaps a quotation from the author's comments on the words "tremendous Lover" will best illustrate the character of his notes:

God is a *tremendous* Lover: (1) for His love is eternal—"Yea I have loved thee with an everlasting love. Therefore I have drawn thee, taking pity on thee" (Jeremias, xxxi, 3); for His love is *unsurpassed*. "Can a woman forget her infant, so as not to have pity on the son of her womb? And if she should forget, yet will I not forget thee," (Isaiah xlix, 15); for His love is *insistent*—for when God wills to win the full love of the human heart, there is no silencing His grace's knocking. "Behold I stand at the gate and knock" (Apocalypse, iii, 20); (4) for His love is *munificent*—giving us gifts of inward grace in this life and a reward surpassing thought in the next, etc.

All the notes are characterized by remarkable literary charm and spiritual discernment. For the benefit of the many students of Thompson who will no doubt use Father LeBuffe's book in the English-literature class, perhaps a short biographical sketch of Francis Thompson should have been added. W. D.

BOOKS AND AUTHORS

"Columbia."—AMERICA extends a hearty welcome to the new-born *Columbia*, the monthly magazine which succeeds the K. of C.'s fraternal organ the *Columbiad*. In form and make-up something like *Collier's* and bearing on the cover a picture in colors of President Harding, the August number of this new popular monthly is very readable and attractive. The contents include a paper by Mr. Herbert Hoover, the Secretary of Commerce, on "Facing Our Economic Facts," "The United States and the Vatican" by Dr. Maurice Francis Egan, an excellent story by Peter B. Kyne called "Private Cappy Ricks, K. C.," "Uncle

Sam on the Seven Seas" by Admiral Benson, and "American History for Americans" by Edward F. McSweeney. *Columbia* is edited by Mr. John B. Kennedy, it is published at 105 West Fortieth Street, New York, and its subscription price is \$1.00 a year.

After the War.—"Watching on the Rhine" (Doran, \$2.50), sets down the reflections of an English woman named Violet R. Markham on what she saw in Germany during the occupation. She was much impressed by the piety of the Cologne Catholics and cannot reconcile it with the stories she heard about the Germans' cruelty to English prisoners of war. No doubt the Germans have a similar difficulty in reconciling England's renowned "passion for justice" with her past two years' doings in Ireland. The author gives a good description of Cardinal von Hartmann's funeral.—H. G. Wells in "The Salvaging of Civilization" (Macmillan) gives his ideas of a new world-order. The papers were originally written for an American lecture tour and many of them have appeared in the *Saturday Evening Post*. The elimination of nationalism by a new system of education is the author's thesis, the expected outcome being a World-State, the only guarantee against future wars. In pointing out the weakness of the present world-system Mr. Wells is strong, but in offering the remedy for this evil he is decidedly weak, as his philosophy of life is feeble, narrow and superficial. Pages 91 to 106 are missing in the book we received for review. A great many more pages might have been dropped out to great advantage, particularly the author's silly pages on his new "Bible."

Fray Luis de Leon.—Mr. James Fitzmaurice-Kelly, F. B. A., has put an imposing wealth of erudition and research work into his little book on "Fray Luis de Leon, a Biographical Fragment" (Hispanic Society of America, New York). Fray Luis was a sixteenth-century Spanish Augustinian, Professor of Theology and Biblical Criticism at the University of Salamanca, who for some time engaged the close attention of the Inquisition for dealing with so grave a matter as the authority of the Vulgate "at an unsuitable time, before an unsuitable audience," and because his MS. of the "Song of Solomon," translated into Spanish, had been surreptitiously copied and circulated without his knowledge. He was imprisoned for more than four years and on his release and restoration to his professorial chair, he quietly remarked, the classic legend runs, "As we were saying yesterday," and calmly continued the lecture his imprisonment had interrupted. Besides being a learned theologian and exegete Fray Luis was a great mystical poet, and enjoyed so high a reputation for holiness that Mother Ann of Jesus gave him St. Teresa's writings to edit and publish. Mr. Fitzmaurice-Kelly's fully documented book paints a strong character and draws a vivid picture of the scholastic quarrels and intrigues of sixteenth-century Spain.

New York's Great Sisterhood.—Those who in a measure realize—and especially those who do not—the variety and extent of the works of mercy carried on today by the chief Sisterhood of the New York archdiocese, should not fail to read Dr. Blanche Mary Kelly's excellent booklet on "The Sisters of Charity in New York" (Home Press, 119 East 57th Street, New York, \$0.10). Taking up the history of the Congregation at the point where it was left by Father Reville in his sketch of Elizabeth Bayley Seton's career (America Press, \$0.10) Dr. Kelly tells how Sister Elizabeth Boyle became the head of the Prince Street Asylum in 1822 and twenty-four years later the Superior of the New York Community of the Sisters of Charity. Then follows the growth and spread of the Congregation from the founding of the first Mount Saint Vincent in 1847 in what is now Central Park, down to the establishment

of the College of Mount Saint Vincent ten years ago. The author describes in the course of the booklet's thirty-two pages how St. Vincent's Hospital, started in 1849, grew to be the great institution it is today, contrasts the humble beginnings of the Foundling Hospital on East Sixty-eighth Street with its present state, and finds room besides to give some account of the hundred or more schools, the half-dozen refuges or protectories, and the eight other hospitals which the Sisters of Charity so efficiently conduct today. Running through the pamphlet are short biographical sketches of notable religious like Sister Irene, and accounts of the Congregation's past services to the needy and suffering. Well worthy of note is the fact that the 510 Sisters of Charity now teaching in the seventy-four elementary schools of the archdiocese each receives an annual salary of about \$470, while the cost of educating each of our children is \$15.00 a year. But the average public-school teacher receives \$3,000 and each of her pupils annually costs the city some \$66.00 to educate.

The Four Jerusalems.—These melodious rhymes, full of practical mysticism, are from the Epilogue to Mrs. Eden's "String of Sapphires" (Kenedy, \$3.50), the excellent metrical life of Our Saviour she wrote for children:

Now there are four Jerusalems
Our Blessed Lord has trod;
The City of the Jews, Man's Soul,
The Catholic Church, and our last goal
The Paradise of God.

He did not dwell among the hills,
He did not take His rest
In Peter's temple of green boughs,
But the Upper Room of a man's house
Knew Him as Host and Guest.

Now in this Mansion of Ourselves,
In this high room of ours,
The last room of the highest landing,
Live Memory, Will, and Understanding,
Which are the soul's three powers.

These Three must keep the house for Christ
From their high citadel,
And rule the lower rooms aright,
Where the Five Senses—Taste and Sight
And Hearing, Touch, and Smell—
And the Four Passions—Joy and Woe,
And Hope and Fear—go to and fro;
For kept in order and below
They serve the Mansion well.

Pamphlets.—The Catholic Truth Society of Toronto has recently published Father W. B. Hannon's "Memoir of a Great Convert," being a sketch of the career of Dr. Ives, the Episcopalian Bishop of North Carolina who became a Catholic in 1852. Dr. Ives' "Trials of a Mind" is frequently quoted and Dr. Kinsman writes a short preface for the memoir. The same organization has out two other pamphlets: "Some Fell Among Thorns," Father M. V. Kelly's "Open Letters to a Farmer," the object of which is to keep the Catholic farmers of Canada from crowding to the cities, and "Why 'Separate Schools'?" the Rev. George Thomas Daly's reasons why "The question cannot be compromised." The Franciscan Herald Press of Chicago has published in a pamphlet called "The Great Reform" three important Papal Encyclicals on the Third Order Seculars of St. Francis. Late pamphlets of the London Catholic Truth Society are Father Thurston's scholarly paper on "Freemasonry," Mr. Edward Eyre's "Catholic Defensive and Progressive Organization," Father Walker's sympathetic plea for "Our Separated Brethren" and an anonymous exposition of the Primacy entitled "The Ship That Was Simon's." The attention of Catholic schools and societies is called to "Fabiola, a

Drama in Four Acts" (Pustet, \$0.50), which Favian Larbes, Friar Minor, has adapted from Cardinal Wiseman's well-known story. The play is in blank verse and the scenes are effectively dramatized. "A Considered Judgment" (Talbot Press, Dublin), is Judge Bodkin's report on the outrages committed in Clare, Ireland, by "Government Forces," for which he awarded more than £187,000. The excellent address on "St. Vincent de Paul, Modern Saint and Model Social Worker" which the Rev. Francis J. Lamb, S.J., delivered last March in St. James Pro-Cathedral school hall, Brooklyn, has been published in an attractive form by the Society of St. Vincent de Paul.

EDUCATION

More Documents on the School Question

THE general principles upon which the Church bases her school legislation are contained in the Instruction of the Sacred Congregation *de Propaganda Fide*, of November 24, 1875. These principles are not new; repeating them, the Congregation merely reaffirmed the ancient and unswerving tradition of the Church. Twenty-two years earlier, the Fathers of the First Plenary Council of Baltimore (May 9, 1853) had written:

Considering the tremendous evils which are wont to flow from an imperfect system of educating the young, we exhort the Bishops and entreat them by the love of God, that they take steps to establish a parish school in connection with every church in their dioceses.

At the Second Plenary Council, held in 1866, the Fathers said when referring to the alarming spread of indifferentism in religion:

The experience of every day shows more and more plainly what serious evils and great dangers are entailed upon Catholic youth by their frequentation of the public schools in this country. Such is the nature of the system of teaching therein employed, that it is not possible to prevent young Catholics from incurring through its influence danger to their faith and morals; nor can we ascribe to any other cause that destructive spirit of indifferentism which has made and is now making such rapid strides in this country, and that corruption of morals which we have to deplore in those of tender years. Familiar intercourse with those of false religions, or of no religion; the daily use of authors who assail with calumny and sarcasm our holy religion, its practises, and even its Saints—these gradually impair in the minds of Catholic children the vigor and influence of the true religion.

If this statement seems exaggerated, its sober truth can be shown by referring to recent census figures. Americans were once a religious people. After seventy years of education without God, almost two-thirds of the American people have no affiliation of any kind with any religious creed. "Indifferentism" has indeed "made rapid strides" in this once Christian land.

THE RIGHT AND DUTY OF PARENTS

AT the Third Plenary Council, convened on November 9, 1884, the sixth "Title" was devoted to Catholic education. The first chapter opens with a dissertation on the "supreme importance" of the parish school; and from this chapter the following extract is taken:

"If in any age, surely in ours, the Church of God and the spirit of this world are locked in an awful and hotly-contested combat over the education of youth. For many years, men wholly inspired by a worldly spirit, have left no effort untried to usurp the Church's office, received from Christ, of teaching Catholic youth, and to deliver it into the hands of civil society or subject it to the power of the secular government. Nor is this to be wondered at. For since the horrid spirit of indifferentism, naturalism and materialism has so far dominated the minds of many, that they fancy man's end and happiness is to be sought and can be found only in this temporal life

and material world, it follows that a system of education which tends to elevate and direct man chiefly to a future life and everlasting beatitude, to some appears foolish and futile, to others positively pernicious and abominable. But the Church, whose chief mission on earth is to lead from the very dawn of reason each and every soul regenerated by Baptism, up the paths of truth and justice to a supernatural goal, can in nowise permit Catholic parents, whose natural and Divine right and duty it is to provide for the Christian training of their children, to be satisfied with a mere worldly education which cannot at all supply youth the means necessary to recognize and attain their last end.

AN ORDER, NOT A COUNSEL

"AMONG those who strenuously advocate this purely secular education, not a few are found who profess to have no idea either of crippling religion or of laying snares for the young. But it follows from the very nature of the case, and the saddest experience proves, that a merely secular education will by degrees degenerate into an infidel and godless education, than which nothing is more destructive of the faith and morals of tender children. . . . The spirit of the world pursues with unrelenting malignity the followers of the spirit of God. It is, therefore, next to impossible that the innocents under the guidance of this profane spirit from infancy should not generally become little by little not only blind admirers of the world, but in very truth contempters of Christ and enemies of His Church.

"But we are taught by the most convincing testimony both of the friends and adversaries of the Faith that the number of those who have fallen away from the Church, chiefly because they were trained in State schools, is so immense that they afford most abundant cause for grief to us and joy to our enemies.

"Therefore, we not only exhort Catholic parents with paternal affection, but we *command* them with all the authority in our power, to procure a truly Catholic education for their dear children, given them by God, reborn to Christ in Baptism and destined for Heaven; and further, to defend and secure them from the dangers of secular education throughout the whole time of infancy and childhood; and finally, to send them to the parish or other truly Catholic schools, unless indeed, the Bishop of the diocese judge that in a particular case other provision may be permitted. . . .

"After full consideration of these matters, we conclude and decree . . . that all Catholic parents are bound to send their children to the parish school, unless it is evident that a sufficient training in religion is given either in their own homes, or in other Catholic schools; or when because of a sufficient reason, approved by the Bishop, parents have been allowed to send their children, with all due precautions and safeguards, to other schools. What constitutes a Catholic school is left to the decision of the Bishop."

THE PRESENT CANONS

THE decrees of this Council were approved at Rome by letter of September 21, 1885. On May 31, 1893, the Sovereign Pontiff, Leo XIII, reaffirmed the binding power of the school legislation, adopted by the three Councils.

That, in a matter of such grave importance, there may remain no further room for doubt or for dissension of opinions, as we have already declared in our letter of the 23d of May of last year to our venerable brethren, the Archbishop and the Bishops of the Province of New York, so we again as far as need be, declare that the decrees which the Baltimore Councils, agreeably to the directions of the Holy See, have enacted concerning parish schools, and whatever else has been prescribed by the Roman Congregations, whether directly or through the Sacred Congregations concerning the same matter, are to be steadfastly observed.

As the completion of this legislation, the provisions of the new Code of Canon Law may be quoted.

Canon 1113. Parents are bound by a most grave obligation to provide to the best of their ability for the religious and moral as well as for the physical and civil education of their children, and for their temporal well-being.

Canon 1372. §1. From childhood all the Faithful must be so educated that not only are they taught nothing contrary to faith or morals, but that religious and moral training takes the chief place.

§2. Not only parents, as in Canon 1113, but all who take their place, possess the right and the grave duty of providing a Christian education for their children.

Canon 1373. §1. In every elementary school religious instruction, adapted to the age of the children, must be given.

§2. Young people attending high schools or colleges, must be given a more complete instruction in religion, and the Bishops will take care that this be done by priests conspicuous for zeal and learning.

Canon 1374. Catholic children must not attend non-Catholic, neutral or mixed schools, that is, such as are also open to non-Catholics. It is for the Bishop of the place alone to decide, according to the instructions of the Apostolic See, in what circumstances and with what precautions attendance at such schools may be tolerated, without danger of perversion to the pupils.

Canon 1375. The Church has the right to establish schools of every grade, not only elementary schools, but high schools (*medias*) and colleges (*superiores*).

Canon 1379. §1. Where there are no Catholic schools, as contemplated in Canon 1373, steps are to be taken, especially by the local Bishops, that they be established.

§2. It is desirable that a Catholic university be founded wherever the public universities are not imbued with Catholic teaching and feeling.

§3. The Faithful must not neglect to lend their aid, according to their ability, for the establishment and support of Catholic schools.

Canon 1381. §1. In all schools the religious training of the young is subject to the authority and inspection of the Church.

§2. It is the right and duty of the Bishops to take care that nothing is taught or done against the Faith or sound morals in any of the schools in their territory.

§3. The Bishops also have the right to approve the teachers of religion and the textbooks, and further to require that texts be dropped or teachers removed, when the good of religion or morality demands this action.

THINKING WITH THE CHURCH

FROM all this legislation, the duty of every Catholic is plain. He must act with the Church, he must think with the Church; he can find no tolerance for the opinions, now almost universal in this country, that education belongs primarily to the civil power, that the schools belong to the State, that the State has the right, while the Church has none, to found schools, to fix the standards of instruction, and to examine the teachers; that no one may teach except by concession of the civil power, or that an American cannot oppose the public-school system without exposing his loyalty to suspicion, or that a system which deliberately excludes religious instruction from the classroom may be approved as proper, even for non-Catholics. What Catholics are to think of these opinions, now urged by many non-Catholic schoolmen as dogmas fundamental to the creed of true Americanism and true education, is clear from the teachings of the Church.

THE CATHOLIC'S DUTY

“EVERY Catholic child in a Catholic school” is the command of the Church. She ordains that Catholic schools be established. She calls upon the Faithful to contribute, according to their means, to the support of these schools. She impresses upon all parents their solemn duty to place their children in schools in which “religious and moral training takes the chief place.” She enacts that “Catholic children must not attend non-Catholic, neutral or mixed schools,” and reserves to the Bishop alone the right to decide “under what circumstances and with what precautions” the attendance of a Catholic child at any of these schools “may be tolerated.”

Discussion is at an end. The obligations imposed by obedience are alone to be considered. “It is the duty of all to speak sound doctrine on this subject,” wrote that valiant champion, the late Bishop McQuaide, to whose soul may God give rest through the prayers of millions whom he first brought to Christ within the walls of a parish school, “precisely as the Holy See announces it. It is a betrayal of God’s sacred cause to neglect this duty. He who denies the Church’s teaching on one point, whether that denial be in the spirit or in the letter, prepares to deny it on other points that clash with his notions of what the truth should be.” And the last truth is, that unless the Bishop has given his permission, no Catholic may with a safe conscience entrust his child to any but a Catholic school.

PAUL L. BLAKELY, S. J.

SOCIOLOGY

Munson, the War’s “Oliver Twist”

THE summer of 1916, as I have good reason to remember, was exceedingly hot. Hot it was, in more than one respect. Monsignor Dunn had rushed into the breach when the Catholic charitable institutions of New York were attacked by the organized uplifters, and for the offense the valiant Chancellor was then under a trumped-up indictment, later dismissed, with Father Farrell of Brooklyn to bear him company. It now seems like a page of ancient history, that long summer which saw the “investigations” of the Strong Commission, all of which, after harming the institutions as much as they could with the aid of the newspapers, ended in a report that was promptly pigeonholed by the Governor. It was a bold attempt, but the plotters overreached themselves.

Of all the institutions maligned, perhaps the most unpleasant as well as the most unfounded accusations were directed against the Mission of the Immaculate Virgin, a training-school for boys and girls, at Mount Loretto, Staten Island, New York. One Moree, who has since slipped back to obscurity, obtained a nine-days’ notoriety and much subsequent discomfiture, through a pamphlet issued under his own name but paid for by the then Commissioner of Charities, John A. Kingsbury. What he thought of the Mission may be gathered from the following headlines which ornamented a page of his pamphlet:

Orphans and Pigs Fed from the Same Bowl—Worse than Anything in Oliver Twist—Likened to Oliver Twist—Children Live Amid Squalor—Had One Toothbrush for 400 Children—Boys’ Home Looked Like Pig-Pen—Oliver Twist Outdone in Staten Island Home.

From all of which it would seem that Mr. Moree did not exactly approve of the institution on Staten Island.

A SCHOOL FOR CITIZENSHIP

AFTER I had concluded an inspection of the Mission, and was arranging my notes for publication, it occurred to me to write of the institution as a training-school for good citizenship. That, as I thought, was its dominant note. Years before, the venerable Elbridge Gerry had written that the children at Mount Loretto were “taught to be useful members of society; taught that there is a God to worship, and a religion to practise.” No

great amount of investigation had been necessary before I became convinced that the pamphleteer was wrong and that Gerry was right, and when the pamphlet, "A Campaign of Calumny" was issued, its cover bore a picture of the khaki-clad boys at Mount Loretto saluting the flag.

That cover-illustration was prophetic. When the war came, the alumni flocked to the colors, and wrote a splendid page of history for their school. Month after month the excellent little magazine the *Mount Loretto Messenger*, issued by the Director, Father Mallick J. Fitzpatrick, contained letters from the fighters at the front, citations for gallant conduct, and, very soon, a list of the boys who gave their lives for their country. These youngsters, rescued from heartless parents or left in babyhood a charge upon the community, had been taken into an institution which did not center its work upon the task of making them vigorous young animals, overflowing with physical health, but aimed to reproduce the environment of a Christian home. The body was cared for, but, as in all Catholic institutions, the claims of the soul came first. Hence these youngsters had been schooled to be above all else good Catholics and loyal Americans, recognizing their duties to God, their country, their fellows, and themselves. When the test was applied, the value of this solid training became apparent.

ONE OF ITS ALUMNI

TWO or three weeks ago, the press contained a brief account of one of these boys, although I do not remember that he was accredited to Mount Loretto. His name was John J. Munson, corporal of the "Lost Battalion" of the 308th Infantry. The battalion was "lost" when operating under the command of Major Charles W. Whittesley, and his language, brief and picturesque but always clear, when the Germans found him and asked him to surrender, will be long remembered. Munson was only a private when he broke through the German lines in the Argonne Forest on October 6, 1918, to carry the message which brought aid to his battalion, after it had been surrounded for five days. He came out of the war a corporal, with the *Médaille Militaire*, the highest military decoration of France, the *Croix de Guerre* with palms, the Distinguished Service Cross, and four citations. His citation in the dispatches of Marshal Pétain tells the story of his greatest exploit:

To obtain ammunition and rations, Private Munson with another private and an officer, ventured to establish communications between his battalion and regimental headquarters. They were attacked by a small party of Germans, and one of the enemy was killed. They succeeded in reaching cover, and remained there until nightfall, when they crawled by error into a German camp, and lay there for three hours until discovered. Private Munson then deliberately drew the fire of the Germans to himself to save the officer, and succeeded the next morning in reaching the American lines and his destination with the message.

On Sunday, July 10, 1921, Corporal Munson died in Bellevue Hospital, New York, and on the following Friday was buried with full military honors and a solemn High Mass, from the Church of the Ascension.

Like his school, Corporal Munson bore a striking resemblance to Oliver Twist. His appetite for service was insatiable. But he was only practising the lessons which he had heard so often as a child at Mount Loretto, and the sum of all those lessons, was "Duty." "Duty," as Lee, our noblest captain once wrote, "the sublimest word in the language." And so this humble soldier, this model patriot, John J. Munson, thought it. Perhaps he did not think much about it. He simply lived it.

GOING HOME

SOME day, I like to think, the body of this hero will be taken from the earth in which it now reposes, and be borne to our great Cathedral, where again the Holy Sacrifice will be offered for his soul. Then with the blare of martial music, the paeans of those who through death have conquered, the cortege will

file to the waterside, and a ship with dipping colors will drop down the beautiful bay, and Munson will come home again. Where can he rest more peacefully than in these quiet fields where the work of making citizens such as he was goes on year by year under the towering shadow of the Cross of Jesus Christ? There these boys and girls, our future citizens, may go to read upon a consecrated stone, signed with the Cross, the story of one like themselves, who dared the Great Adventure, counting not the price; and there too may the mouth of slander be stilled for very shame before the heroic memory of Corporal Munson an American, a hero, a Catholic, stamped with the seal of a Catholic training-school, the Mission of the Immaculate Virgin.

F. L. B.

NOTE AND COMMENT

Twenty-nine Chinese Martyrs

ON June 8 news reached St. Columban's Mission, Hang Yang, Hupeh, China, that twenty-nine Chinese Catholics had been put to death by a band of fanatics in a pagan temple in Shu Sha Win, a town on the borders of Hupeh and Szechwan. The Christians were dragged from their homes and brought to the temple where they were commanded to offer incense to the "Living Buddah." On refusal they were put to death. Their executioners were bonzes, originally a political group that has recently developed into an anti-Christian mob. Three Belgian priests were at first reported missing but later accounts declare that two are safe. As yet nothing is known of the third.

Nuns of the Civil War Honored

INDEPENDENCE DAY this year witnessed a unique ceremony at the College of Mount Saint Vincent, New York, when government tombstones were placed over the graves of five Sisters of Charity who had served as army nurses during the Civil War. St. Joseph's Military Hospital, Mount Saint Vincent, was located at McGowan's Pass, Central Park, New York and fourteen Sisters were assigned to duty there for various periods from 1862 to 1867 when the hospital was closed. The Sisters who served our Government in the days when there was no American Red Cross, and to whose memories the Government has just paid tribute, were Sister Mary Rosina Wightman, Sister Mary Ulrica O'Reilly, Sister Ann Cecilia Nealis, Sister Mary Columba Lawrence and Sister Mary Perpetua Drumgoole.

An Important Court Decision

A DECISION recently handed down by the local court of appeals of Cleveland, Ohio, settled the status of St. John's Greek Catholic Church as a Uniat Greek Catholic Church and restored the title of the property to the Uniat congregation. The case pivoted on the question of whether an edifice erected for the practise of a defined religious worship may legally be diverted to the use of a different religious worship against the protest of even a minority of worshipers. The *Catholic Canton News* in reviewing the case tells how an orthodox priest, the Rev. J. J. Takach, with a small group attempted to change the congregation from Uniat to Orthodox, in 1918 and to transfer the property to the Russian Orthodox Bishop as trustee. In its decision the court declared:

The evidence clearly establishes that the congregation has been Uniat from the beginning and never Orthodox until the coming of Rev. Takach; that the property was so dedicated and used, there being no attempt to change to Orthodoxy until the arrival of Rev. Takach; and that the change would be a real and substantial departure from the trust amounting almost to a perversion of it.

The defendants are enjoined from allowing any person to

officiate as pastor other than one duly qualified and appointed as such by the Greek Catholic Bishop of the United States appointed by the Pope. The Rev. J. J. Takach is enjoined from officiating as priest or pastor and the title of the property is restored to the Uniat congregation.

A Novel War Memorial

THE *American Legion Weekly* commends one of the posts for establishing a war memorial that will keep fresh the story of Bergdoll while honoring the soldier and sailor dead. It says of this novel memorial:

The memory of the man into whose hands was placed the rifle that Grover Cleveland Bergdoll refused to bear, and who fell in battle overseas, will be honored by Overbrook (Pa.) Post with a fitting memorial. When Bergdoll failed to appear before his local draft board the next numbers on the list were called. The first man to be accepted was assigned to the engineers and survived the war. The second, Russell C. Gross, of Philadelphia, entered the infantry in the 82nd Division and was killed in action in the Argonne, winning a citation for bravery in charging a machine-gun nest. Overbrook Post intends now to change its name to Russell C. Gross Post and to build a community house that will bear the name of the dead hero and will memorialize the soldier and sailor dead of that section of Philadelphia.

To secure the permanence of the memorial the community house will be endowed.

The Cures of Psycho-analysis

IN the last number of the *Dublin Review* Dr. George Matheson Cullen, B. Sc., who was at one time in charge of the Royal Infirmary and Royal Maternity Hospital, Edinburgh, writes a strong indictment against psycho-analysis. In speaking of the cures recorded by the cult Dr. Cullen remarks:

Cure indeed may be effected in certain cases; but it can only be by fixing a moral obliquity in the mind. Similar cures have been wrought by the more reputable methods of charlatans in every age; and many cures appear spontaneously without any method at all or through the normal means of sane medicine. The moral peril cannot be exaggerated and the adepts plainly state that a necessary stage in the cure is the transference of the *libido* to the person of the analyst. The case of children certainly demands legal intervention. But psycho-analysis is far from limiting its activities to the domain of medicine; it is out to conquer the world.

Dr. Cullen protests against the propagandists of the cult who strive to conceal its real message in pseudo-scientific language. "Freud himself has been frank enough to denounce these attempts to minimize sexuality." From the standpoint of medicine and common sense Dr. Cullen declares the movement a real danger to society.

The Human Element in Mission Support

THE *Catholic Herald* of India in an article on the support of the missions declares that lack of the human element kills public interest in mission work:

The common policy is to gather money and sink it into a common fund for the diocese, to be evenly distributed among the various mission stations. This arrangement is of course more business-like and ensures equal apportioning of the fund according to general and particular needs.

But the difficulty with this system, as experience proves, is that it is unable to keep enthusiasm going, and the reason is that, however confident and detached the givers be, they will not be satisfied with the mere publication of their names in a paper, not at least for a long time. The inducement is sufficient for a first burst of enthusiasm and generosity, but inadequate for a long-winded effort. The only inducement that can possibly keep the flame astir is the human element.

The writer argues that what is true of individuals is true of institutions. To ask schools to contribute to the missions is good, but to place a mission convent of native nuns under the charge of a school is better, for "the children will evince the keenest interest in their proteges. Letters and photos will tell them what wonders their little contributions have worked and how they are appreciated. Wherever interest in the missions has flagged it will be found due to lack of ideas and the lack of ideas is due to the lack of a definite object." Practical psychology has its place in mission endeavor, as in every form of endeavor. The definite, not the general, is the strong motive force.

The Revolt Against Authority

AT the opening discussion in the summer school of theology of Auburn Seminary, Auburn, N. Y., the president of the institution spoke on the "Pastor and the New Age." Most of his remarks were directed against the spirit of rebellion that is in evidence today, "the rebellion of children against the authority of parents . . . of people against the former authority of the Church, their rebellion against the authority of the Bible." In treating of morality and religion he declared:

We have substituted morality for religion, and in my opinion that can never work out to the permanent benefit of civilization. We might as well face the fact that not only the people outside the Church, but most of those within have lost their respect for the authority of the Church. They follow their own bent.

The morality that we are now boasting is made up partly of inner conviction and more of a regard for the conventions. We are coming to almost the identical standards of the old Greeks. It is the system of morality that led to the license and final decay of both Greece and the Roman Empire. The hold of the Church, of the Sabbath, of the State and of the home is sadly weakened. These are the conditions today. What are we to do?

The most logical thing to do is to get back to authority. From Luther to the latest vagary in New Thought "isms" have been merely one revolt after another. And authority is precisely where it was when the first revolt began.

The Story of a Red Guardist

THE *Living Age* has been carrying the story of an Austrian officer who became an officer in the Red army of Russia to avoid starvation. The officer's narrative appeared originally in *Neue Zürcher Zeitung*, the Swiss liberal Republican daily. In speaking of the hunger in Petrograd the officer narrates:

It did not take long to enlighten us as to the black nightmare which was lying like lead on Petrograd and paralyzed its life and activity. It was hunger. We thought we had seen in the specter of famine in Siberia but here it was real. "Give me a crust of suchari" (dried black bread) is the appeal with which every traveler from the east is bombarded as soon as he arrives. Let me tell two incidents to illustrate what conditions are. A little girl about eight years old begged something of me and I gave her a piece of dry bread. She grabbed it greedily and bit into it. Just then a lady who apparently belonged to the better class passed by. She pushed the little child so that she fell, snatched the bread from her and quickly stuck it in her own mouth. . . . I had eaten a little piece of bacon which I had saved over from the railway journey. I carelessly threw a thin peeling of the rind into the street. At once six bystanders who evidently had been watching me, hurled themselves upon it and fought madly in the street dirt for that shred of rind. At last a young fellow managed to get it, thrust it quickly into his mouth and swallowed it.

In this officer's story there is a good explanation of the success of the Red army. It was recruited from war prisoners to a great extent, men and officers trained in the game of war who preferred military service to starvation.